

Thana

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This account of Thana owes its completeness to the varied contributions and careful revision of Mr. W. B. Mulock, C.S., the Collector of Thana. Much valuable help has also been received from the Rev. A. K. Nairne, formerly of the Civil Service; Mr. E. J. Ebden, C.S.; Mr. W. W. Loch, C.S.; Mr. A. Cumine, G.S.; Mr. F. B. Maclaran, C.E.; and Mr. G. L. Gibson, Deputy Conservator of Forests.

The original element in the Hindu history is from translations of land-grants and other inscriptions kindly prepared by Dr. Bhagvánlál Indrají; the fulness of all that relates to the Portuguese is due to the knowledge and courtesy of Dr. Gerson DaCunha; and the references to German authorities to the kindness of Father H. Bochum, S.J., of St. Xavier's College, Bombay. Other contributors are named in the body of the book.

The unusually numerous and important Places of Interest form a separate volume.

JAMES M. CAMPBELL

November 1882.

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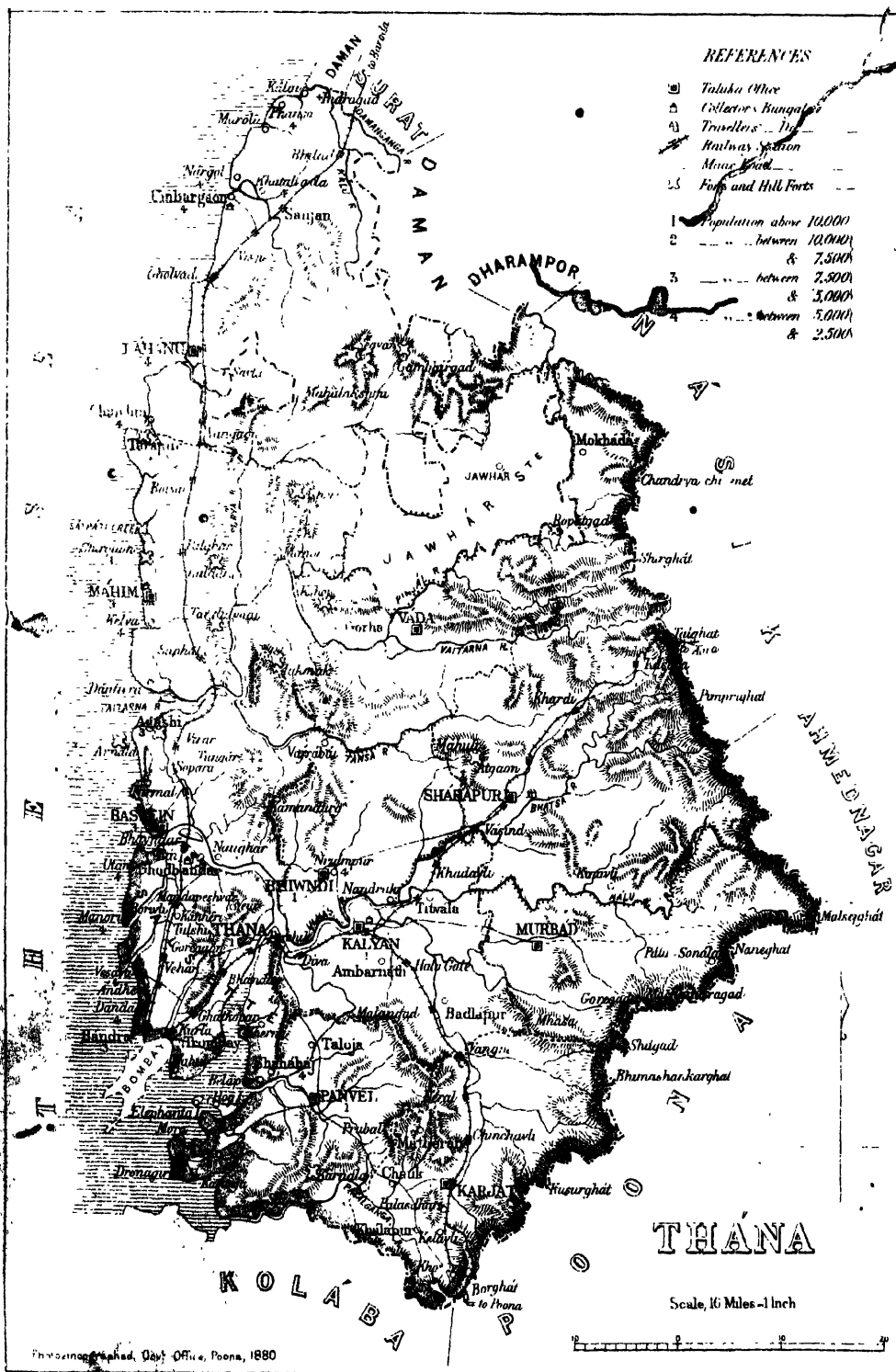
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THÁNA.

CHAPTER I.

DESCRIPTION.

Chapter I. Description.

Boundaries.

Thána, with a mean $18^{\circ} 42'$ and $20^{\circ} 20'$ north latitude and $72^{\circ} 45'$ and $73^{\circ} 15'$ east longitude, has an area of about 4250 square miles, a population of over 200,000 souls or 212 to the square mile, and a realized land-revenue of £138,107 (Rs. 13,81,070).

In the south, for about eighty of its entire length of 105 miles, Thána varies from sixty-five to thirty-seven miles in breadth, and includes the whole belt of land between the Sahyádrí hills and the sea. North of this, it suddenly contracts to a strip of coast land about twenty-five miles long, which gradually narrows from twenty to five miles in breadth. In the extreme north, for about thirteen miles, the district is separated from the Portuguese territory of Daman and the district of Surat by the Kálu and Damanganga rivers. Then the line, with Daman to the east, runs south for about twenty-eight miles, when it turns about eighteen miles to the east, and there meets the lands of Dharampur and Násik. From this, for about forty-five miles south-east to near the Tal pass, Thána is separated from Násik, at first by some isolated peaks, the western end of the range to which Anjanári, Trimbak, and Harat belong, and afterwards by no well marked boundary, the east of Násik and the west of Násik being almost on the same level. From the Tal pass, for about sixty miles to the south-east and then forty miles to the south-west, the Sahyádrí hills separate Thána from the districts of Násik, Ahmednagar, and Poona. In the south, Thána is divided from Pen in Kolába by a line, that, starting near the Bor pass, stretches about eighteen miles north-west till it meets the Pátalganga river, and then, keeping from two to four miles south of the river, runs about ten miles west to the sea. On the west, the sea line, beginning from the south of the Bombay harbour, is much broken by the great gulfs, which over thirty miles long and from six to fifteen deep, surround the islands of Uran, Hog Island, Elephanta, Bombay, and Salsette, stretches from the north coast of Alibág in Kolába to Bassein. Beyond Bassein, the coast, broken only by the estuary of the Vaitarna, stretches north, till, from Dáhanu to the mouth of the Damanganga, it gradually draws back towards the interior. Except two tracts near the north of the district, a larger area

¹ This chapter is compiled from materials supplied by the Rev A. K. Karna, late Bombay Civil Service, Mr A. Cumme, C S., and Mr G. L. Gibson, District Forest Officer.

Chapter I.
Description.
Sub-divisions.

and a smaller about thirty square miles in area, which together form the state of Jawhár, all the lands within these limits belong to Thána.

For administrative purposes the district is distributed over eleven sub-divisions, with an average of about 380 square miles, 200 villages, and 81,800 inhabitants. The details are:

Thána Administrative Details, 1880.

NAME.	Area.	VILLAGES.										POPULATION, 1881.	POPULATION to the square mile.	LAND REVENUE.	
		Government.				Alienated.				Total.					
		Villages.		Villages.		Villages.		Villages.		Government.	Alienated.				
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.						
Dáhanu ...	648	212	...	646	...	...	...	...	...	212	...	212	108,615	169	12,684
Máhim ...	419	185	5	105	...	3	...	...	...	190	8	193	76,889	183	11,765
Váda ...	309	143	11	48	...	13	...	9	...	154	18	167	36,497	118	4895
Bassein ...	221	88	...	66	...	4	...	...	...	88	4	92	68,658	311	12,671
Bhiwndi ...	250	185	7	79	...	9	...	14	...	192	9	201	75,002	300	13,985
Sháhápúr ...	870	261	11	458	...	10	...	17	...	272	10	282	107,140	123	11,995
Sásette ...	241	86	18	90	...	28	...	39	...	103	87	140	107,219	445	15,350
Kalyán ...	278	210	11	153	...	13	...	2	...	221	15	236	77,653	279	18,007
Murbád ...	351	169	1	285	...	3	...	4	...	170	3	173	63,932	182	9000
Parvel ...	307	186	52	113	...	31	...	14	...	238	40	278	98,466	321	19,814
Karjat ...	263	257	17	178	...	13	...	1	...	274	14	288	80,105	227	12,061
Total ...	4242	1981	133	2171	...	127	...	21	...	2114	148	2262	900,271	212	138,107

Aspect.
Coast.

Thána can be best described under the two divisions of coast and inland. The line of coast naturally falls into two parts, to the north and to the south of the Vaitarna. To the south, the great gulf that runs from the north of Kolába to Bassein must, in quite recent times, have stretched far further inland than it now stretches. Idrisi's description of Thána (1153), that it stands on a great gulf where vessels anchor and from which they set sail,¹ may have been sufficiently exact when the sea filled the great marsh through which the Thána strait now runs, and spread towards Bhiwndi and Kalyán over wide tracts now half dry. As late as 1808, Sálsette included seven islands, Sálsette proper, Trombay, Juhu, Vánra, Marva, Dárávi, and Rái Murdha.² Though these islands can still be traced, Dárávi, in the north-west, is the only part that cannot now be reached without a boat. So too, much of the present Bombay was till lately a group of small islets, and, up to the time of Heber (1825), Bassein and the villages near it, as far as two or three miles of the Vaitarna, formed an isolated strip known as the Island of Bassein. The backwater, that separated this strip of coast from the mainland, opens southward, east of

¹ Elliot's History, I. 89.

² In Reg. I. of 1808, LXXIV. 6 and 7; the seventh island and Rái Murdha seems to have been left out by mistake. In 1825 Col. Jervis' map shows the west coast of Sálsette broken into eight large and four small islands. See the Reprint, Bombay, August 1856.

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Description.

Aspect.
Coast.

the railway bridge over the Bassein creek. It is navigable for craft of about twenty tons as far as the railway bridge near Mánikpur station, and was once connected by a deep channel with the creek on which Bolinj and Supára stand, and which has its mouth in the Vaitarna. Even from the south side the whole backwater is still, from the ancient trade centre, known as the Supára creek. The views from Tungár hill, ten to twelve miles north-east of Bassein, and from Uran in Bombay harbour, show how large an area is still flooded at spring tides, and how completely the whole coast belt of rice-land is intersected by salt water channels. The appearance of the ground leaves little doubt that, in the north, islands were once formed by the branch of the Bassein creek that went up to Bhiwandi and the river then comes down from Kalyán, and, in the south, that the strait from Trombay to Thána was once a broad belt of sea; that a salt water channel, stretching from Panvel to Kalyán, cut off from the mainland the Parshik hills to the east of the Thána creek; and that Trombay and Karanja were islands separated from the mainland by water not by marsh. Many of these changes are due to the artificial raising of sunk lands. But it is the steady deposit of silt, from the mud-charged waters of the gulf, that has made these reclamations possible. In the south the hill islands of Karanja, Elephanta, and Trombay, with their palm and brushwood-covered slopes, and their fringes of bright green mangrove bushes, relieve the dull inland stretches of marsh, salt pans, and bare rice-fields, and command views of singular beauty. Further north the Thána and Bassein strait, winding among rugged wooded hills, is at all times picturesque, and in September and October is wonderfully beautiful, the hill sides covered to their tops with shining green, the streams bright with running water, the hedges gay with creepers, and the trees in rich and varied leaf.

North of the Vaitarna, whose broad waters open a scene of almost perfect loveliness, the shores are flat, with long sandy spits running into muddy shallows, the rivers are little more than streams, and the creeks are small inlets that seldom pass more than ten miles from the coast. Divided by wide wastes of salt marsh, tracts of slightly rising ground, covered by palmyra trees, stretch to the foot of the hills which rise close enough and sufficiently high and varied in outline, to mask the flatness of the nearer view. All along the coast, especially near Bassein, the villages are thriving and populous. In the outskirts of many are dreary salt marshes, with ugly patches of reclaimed land bounded by deep salt water ditches; and round all of them, wide treeless rice flats broken only by low mud banks, lie bare and untilled during most of the year. But close at hand, there are often palm gardens, sugarcane, and betel leaf or plantain orchards, sheltered by high hedges, and the villages themselves are well shaded, most of them with palms fringed by large trees, and, in the rains and cold weather, gay with water lilies.

Inland, the district is well watered and well wooded. Except in the north-east where much of it rises in large plateaus, the country is a series of flat lowlying rice tracts broken by well marked

Inland.

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Description.

Aspect.
Inland.

ranges of hills. From their widespread tillage and want of trees, the southern sub-divisions, in spite of some ranges of high hills, are barer and tamer than the rest of the district. In Murbád and east Kalyán the hillocks and lower slopes of the higher ranges are well clothed with toak coppice, and many dells among the Malangad hills have fine evergreen groves. Inland from Bombay, in Salsette and towards the Sahyádrí hills, much of the country from the intermixture of wood and tillage is exceedingly pleasing. The undergrowth is thick and rich, and, though of no great size, some of the commonest trees, the tamarind, the *karanj*, and the palmyra, are of remarkable beauty. Streams are everywhere abundant, and, till the end of the cold weather, are well supplied with water. On all sides, hills rise from the plain bold in outline, and, except where the black rock is too steep for soil, well covered with trees. During the rains the country near the foot of the Sahyádris is specially beautiful. A foreground of cactus brightened by gay sprays of *Gloriosa superba*, then the rich green of the rice fields broken by a pool or a sheet of black rock, behind the fields trees or grassy knolls, and a background of hills veiled in heavy rain clouds or with glistening peaks of golden green.

In the south-west of Váda, in the north-west of Bhiwandi, in the central belt of Máhim, and in parts of Bassein, are well wooded tracts of rich rice land, tilled by Kunbi cultivators who live in comfortable well built houses. With these exceptions, the country north of Salsette and east of the Baroda railway is almost unbroken forest. Only here and there are patches cleared for tillage, and hills and valleys are alike covered with thick brushwood and young forest. Most of the cleared ground yields the poorer grains; only a small portion is given to rice. There are no roads, and the people, chiefly half settled forest tribes, live in scattered hamlets. In the ten miles in the extreme north of the district, the country becomes more level, and the soil grows deeper and less rocky. The timber is finer, and there are considerable numbers of *moha* trees. But the people are equally wild and unsettled, and their tillage and style of living are in no way better than in the wilder lands to the south. The plateaus in the north-east include much of the Jawhár state, the whole of the petty division of Mokháda, and the division of Peint which, though part of Násik, belongs geographically to Thána. These plateaus, about 1500 feet above the level of the sea, with poor soil and gashed by deep wooded gorges through which the Sahyádrí streams force their way west, form a step between the Konkan lowlands and the upland plains of the Deccan. Except that the air is somewhat fresher and less moist, these plateaus differ little from the rest of the district.

Hills.

From the Tal pass to the extreme south, the rugged picturesque Sahyádrí hills, the chief beauty of inland Thána, with their base in the Konkan and their peaks in the Deccan, form an unbroken natural boundary. North of the Tal pass, there is no well-marked division between Thána and Násik. Opposite Mokháda are the two high hills, of Vatvad, and, about a mile to the south, Bágad, the west end of the Anjaniri and Trimbak range, from which a spur

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Description.
Hills.

running west forms the watershed between the Damanganga and Vaitarna valleys. North of Bāsgad is the Āmboli pass leading to Trimbak, and, about two miles south are two more passes, the Chandryāchimet and Humbāchimet. The next point is the Shir pass opposite Khodāla in Mokhāda. Then the line is broken by the Vaitarna valley, behind which rises the prominent peak of Vālvihir, a high scarp of hill near Igatpuri. South of the Vaitarna and to the north of the railway station stands the fort of Balvantgad. From this point, to the south of the district, the Sahyādris, throwing, at intervals, narrow rugged spurs far across the plain, stretch, in an irregular line, first about forty miles to the south-east and then about sixty miles to the south-west, a mighty wall from 2000 to 3000 feet high, its sheer black cliffs broken by narrow horizontal belts of grass and forest, and its crest rising in places in isolated peaks and rocky bluffs from 1000 to 1500 feet above its general level. From Kāsūra at the foot of the Tal pass, the large flat-topped hill to the south-east is Vāghāchāpathār or the Tiger's Terrace. The pointed funnel-shaped peak over its shoulder is Kalsubāi, and the less pointed hills to the south are Alang and Kulang. Several passes lead to these hills. The first is the Pimpri pass a little to the north of the Vāghāchāpathār, leading to the shrine of Pir Sach-ud-din at Pimpri. South of this are the Māndha and Chondha passes leading to Kalsubāi Alang and Kulang. The curious conical peak, somewhat lower than the rest, is called Bhavāni. Past Bhavāni, the farthest point seen from Kāsūra, where Shākhāpur and Murbād meet, is the great mass of Ajāparvat. So far the line of the Sahyādris lies a little east of south. From Ajāparvat it runs more east to the great hill of Harishchandragad and the Mahālshet or Mālsej pass. From the Mālsej pass it runs west as far as the Nāna pass which is close to the south of the hill fort of Bahirugad and north of the hill fort of Jivdhan. From the Nāna pass the main line runs south for five miles to the Āmboli pass in the village of Palu. About two miles south-west of this pass, and about one-third up the face of the cliff, is a rock-cut temple called Gampatigarad, with, according to the local story, an underground passage to Junnar in Poona. In a deep valley two miles south of this cave is the Khopoli or Don pass, inaccessible to cattle, and near it is the Tringadhāra pass which men without burdens can alone climb. The Sahyādris now run a little south of west to three curious conical hills, Machhindarnāth, Gorakhnāth, and Neminnāth. Gorakhnāth or Gorakhgad, the central peak, is fortified and has about fourteen reservoirs and a rock-cut cave entered by steep and ruinous flight of stone steps. Machhindarnāth to the north is inaccessible.¹ Further south are the Avapa pass and Shitgad, a fortified peak on a high plateau. Close to it a path leads five miles south to the great hill of Bhimāshankar. Further on, beyond a spur that divides Murbād from Karjat, another pass called Ransil leads to Bhimāshankar. Near this, on a spur running into the Konkan, is a curious peak, known as Tungri, whose extreme

¹ Some thirty-five years ago, a Gosāvi trying to climb it reached a place from which he could not get out, and, after staying there for nineteen days, fell dead.

Chapter I.
Description.
Hills,

point may generally be seen from the railway near Chinchavli. South of this are the Sávla and Kusur passes. Near Sávla, at a deep break in the Sahyádris line, is a fortified peak called Kothaligad visible from Neral or Chinchavli. South of this peak, near the Karjat railway station, stands the great part-fortified mass of Dhák separated by a saddle-back from the main line of the Sahyádris. Between Dhák and Khandála is the great ravine called Kátaldára, or the Cliff Door, close to which are the Kondána caves and the pass in the hills known as Konkan Darvája or the gate of the Konkán. The double-walled hill-fort seen from the railway across this ravine is Rájmáchi. South of this the district ends near the great rock known to the people as Nághani, or the Cobra's Hood, and to Europeans as the Duke's Nose.

Besides the main range and the western spurs of the Sahyádris, wild ranges of hills and striking isolated peaks rise over the whole. The long axes of most of the main ranges lie north and south, and seem, as in the hills over Bhiwndi, to be the remains of basalt dykes whose toughness withstood the power that planed the rest of the country. None of these outlying spurs and ranges rise higher than the Sahyádris. The loftiest are Takmak (2616) in the west, Mátherán (2500) in the south, Tungár (2300) in the west, and Gambhirgad (2270) in the north.¹ Most of the higher hills were formerly fortified, and some of them were celebrated places of strength, but the fortifications are now decayed and useless, though they still add to the picturesqueness and interest of the hills. Old forts are also found on many of the lower hills, though not in anything like such numbers as in the South Konkan, for the Maráthás, the great hill-fort builders, never cared for Thána as they cared for Ratnágiri.

The ruggedest tract in the district, roughened by many separate ranges, is a belt, from ten to twenty miles broad, that runs parallel to the coast from ten to thirty miles inland. In the south of this belt are the Sálsetto hills, and further north, in Bassein, rises the lofty peak of Kámandurg (2160), so beautiful a sight in the water journey from Thána to Bassein. Connected with Kámandurg, on the north, is the flat laterite-capped hill of Tungár (2300), with well wooded sides and poorly clothed top, commanding, on a clear day, a magnificent western view, with the Vaitarna to the north and the Bassein creek to the south. North of Tungár is a cluster of hills of which Bárenda, Jivdhan and Nilemora are the most marked peaks, and on an offshoot from the Takmak range, to the east of the Tánsa, are two heights known as Kála and Dhamni. To the north-east, across the Tánsa, rises the steep black head of Takmak (2616) with its two fine basalt horns. In spite of its height and the picturesque outline of its peaks, Takmak is, except from one or two points, too shut in by other hills to make much show. Parallel to this western range, eight or ten miles further east, a line of hills, starting from Bhiwndi and cut in two by the Tánsa river, runs north almost to Manor.

¹ The heights are taken from the first Trigonometrical Survey. In many cases they probably require correction.

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Description.
Hills.

In this line, about eight miles north of Bhiwndi, rising gently from the west is the hill of Dyahári, and, across a saddle-back ridge, the old Marátha fort of Gotára (1800), a tapering peak that falls sharply to the Tánša just above Vajrábái. Across the Tánša, about ten miles further, Madagli or the Keltan hill, in shape and height much like Gotára, is separated by a narrow valley from Takmak. These ranges, running north, together form a barrier, which, ending in Jogmandi peak, turns the Vaitarna many miles out of its course. To the west, between the railway line and the Surya river, an unbroken chain of hills, whose chief peak is Káldurg (1550), stretches about sixteen miles parallel to the coast. In this line are three hill-forts, Tándulvádi (1600) at the extreme south of the range, Káldurg opposite to Pálghar railway station, and Asáva near Boisar, each with remains of old fortifications and reservoirs. In the south-west corner of the Máhim sub-division is Populi hill, locally known as the home of Meghráj the Lord of Clouds. The coast range continues in Dáhánu as far north as Vása south of the Varoli. In this range the highest hill is Barad (1760), which, sloping gently from the west, falls sharply to the east, with steep slopes and sheer rocky scarps, hewn in places into water cisterns the only traces of former inhabitants. North of the Varoli there are only a few detached hills of no great height the chief being Indragad (405) in the extreme north. In the east of Dáhánu near the border of Mokháda and Jawhár, are a few hills of considerable size, of which the curious cone of Maháalakshmi (1540) known as *Musal* or the pestle, of Segva, and of Gambhirgad (2270), are the highest. Further inland, to the north-east of Manor, rise the remarkably jagged peaks of the semi-circular hill of Pola, one of which is called Ádkilla or citadel, and, further to the north, the flat-topped hill crowned by the famous fort of Valeri. About eight miles south of Manor, across the Vaitarna, are Keltan and Takmak, noticeable for miles round as the compact solitary fortified hill of Kohoj (1906), rising sheer from the plain and crowned by two remarkable knobs of trap rock.

Between this rugged tract and the Sahyádris, the country is comparatively level, broken by few considerable hills. Of these the hill most to the west, in the south of Váda, is Dávja, very steep below and sloping above, seen for many miles, and, with its two spurs, looking like a three-peaked hill. The smaller hills in Váda are near Kápri in the east, the Indgaon hills in the north-west, and the Ikna and Domkávla hills on the south-east border. Far grander than Dávja, about four miles north-west of the Sháhápur station, the long flat-topped mass of Máhuli (2000) rises, like a great block of masonry, sheer out of the plain. The sides of the hill are richly wooded, but, on the laterite-capped top, the trees, which are chiefly *hirdás*, *Terminalia chebula*, are stunted and poor. North of this, Bhopatgad, the only considerable hill, is crowned with a fort which overlooks Kurlod on the north of the Pinjál river, and rises perhaps 500 feet above the general level of the neighbouring high country. From the east the ascent is about five hundred feet, but from the west it must be at least 1500 feet, for its slopes form the face of the Mokháda tableland.

Chapter I. Description.

Hills.

In the south the country is again mountainous. Panvel is completely hemmed in by hills. On the west the Parshik range runs north to the Kalyán creek, and on the east and north are Prabal, a flat-topped massive hill, formerly a fort; and the curved range of Chanderi, stretching from the long level back of Mátherán west to the quaintly-cut peaks of Tavli and Báwa Malang (2400) or Malangad. About eight miles to the north-east, across the Tánsa in Kalyán near Badlápúr, is the Muldongri hill with a temple of Khandoba on its top. In the south of Panvel, long spurs lead to the precipitous fortified peak of Mánikgad (1800), whose top can be reached only from the south. Across the Pátalganga stands Karnála, known in Bombay as Funnel Hill from the lofty basalt column, one of the Pándavs' forts, that rises from the centre of its square flat top. In north Karjat, several long ridges run for miles west from the Sahyádris, and in Khálápúr in south Karjat, are the Madap range, the spurs of Mánikgad, and several other hills of considerable height.

Rivers.

Rising in the western slopes of the Sahyádris, at the furthest not more than fifty miles from the sea, none of the Thána rivers drain a large enough area to gain any size or importance. There is much sameness in their courses. Dashing over the black trap scarps of the Sahyádris, their waters gather in the woods at the base of the cliffs, and, along rocky deep-cut channels, force a passage from among the hills. In the plain, except where they have to find their way round some range of hills, their course lies westward between steep banks from ten to thirty feet high, over rocky beds crossed at intervals by lines of trap dykes. During the rains they bear to the sea a large volume of water, but in the fair season the channels of most of them are chains of pools divided by walls of rock. After they meet the tide, from eight to thirty miles from the sea, they wind among low mangrove-covered salt marshes, along channels of mud, with occasional bands of rock, in many places bare at low tide and at high water navigable for boats of from five to sixty tons. So greatly does the tide change the character of the rivers, that most of them have two names, one for their upper courses as fresh water streams, the other for their lower courses as salt water creeks.¹

Vaitarna.

Except some small streams in the north and south, the drainage of the district gathers along the two valleys of the Vaitarna and Ulhás, whose estuaries form the northern and southern limits of the Basséin sub-division. The VAITARNA, the largest of the Thána rivers, rising in the Trimbak hills in Násik opposite the source of the Godávári, enters Thána at Vihigaon near Kasára, and, for about sixteen miles, flows west through a deep defile among high hills. From Kalambhai, at the eastern border of Váda, the river flows about twenty miles west, across more level lands, till, near the ancient

¹ Thus the Kánvadi is known near the coast as the Bhiwandi creek. There is sometimes a third religious name as Tárámati, the Bráhma name for the south Kálu or Malsei river. Mr. W. F. Sinclair, C. S., in Ind. Ant. IV. 283.

Chapter I.
Description.
Rivers.

settlement of Gorha, the spur of the great Takmak range drive it about ten miles north to the town of Manor. Within two miles of Manor, the stream meets the tidal wave, and up to Manor vessels for twenty-five tons (100 *khandis*) can ply. Near Manor the river, after rounding the northmost spur from Takmak, passes south-west for about six miles, and, flowing about eight miles to the south, turns sharply to the right, and, for the last seven or eight miles, flows west falling into the sea at Agáshi. During those last twenty miles, the Vaitarna passes through a country of great beauty, and is a fine broad river with, in many places, a good depth of water.

The chief of the Vaitarna's tributaries are, from the right, the Berjha or Pinjál, which, rising from Násher in Mokháda, falls into the Vaitarna at Álmán in Váda. It forms for much of its course the boundary between Jawhár and Thána. On the way, about ten miles north-east of Álmán, the Berjha is joined from the left by the Loháni, which flows by Udhla and Sáida. About twelve miles west near Karajgaon, two miles south-east of and above Manor, comes the Deherja, after a course of about twenty-five miles south-west from Jawhár. Eight miles further, near Khámloli, it is joined by the Surya, after a course of about thirty miles south-west from Gambhírgad, through parts of Jawhár and Dáhnú, and the Asheri petty division of Máhim. Near Chichora the Surya is joined on its right by the Susári from the north. The TÁNSA, the only tributary from the left, in whose bed are the famous hot springs, rises near Khardi in Sháhápur, flows by the north front of the great hill of Máhuli, borders the north of Bhiwndi, passes the celebrated holy place of Vajrábái, and, entering Bassein, runs for nine miles through that sub-division, falling into the Vaitarna at Chimana about eight miles from the sea. The TÁNSA is a large important river tidal for many miles and navigable for eight. The loading stations of Usgaon, Khánuvda, Bhátána, and Chimana, have water for vessels of 12½ tons (50 *khandis*) burden.

The sacredness of its source, so near the spring of the holy Godávári, the importance of its valley one of the earliest trade routes between the sea and the north Deccan, and the beauty of the lower reaches of the river, brought to the banks of the Vaitarna some of the first of the Aryan settlers. Many seers, among them Nárad, Vashishta, and Indra, resorted to it, and, for bathing and sacrifice, came the superhuman Yakshas, Gandharyas, and Kinnars. It is mentioned in the Mahábhárat as one of the four sacred streams,¹ and was said to have been brought by Parashurám, the sixth incarnation of Vishnu. From the old settlement of Gorha, on the right bank about eight miles above Manor, perhaps at that time (150 A.D.) the limit of navigation, the Vaitarna seems to have been known to Ptolemy as the Goaris river.² With the modern

¹ Dr. G. DaCunha, Bassein, 123.

² Bertius, 198. It would almost seem as if Ptolemy had copied from some other map, which, failing to mark the Sahyádrí water-parting, gave the impression that the Vaitarna and Godávári were the same river.

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Rivers.

Ulhás.

Hindus the Vaitarna has a high fame for holiness and sin-cleaning.¹ He who bathes in the Vaitarna where it joins the ocean, and gives alms, will be free from Yam's torments. Yearly pilgrimages are made on the eleventh of *Kártik vadya* (October-November) and once every sixty years on the festival of *Kapila-chhath* its waters have a specially purifying power.

The ULHÁS, the other great Thána river, rising in the ravines a little to the north of the Bor pass, after a north-west course of about eighty miles, enters the sea at Bassein. Leaving the spurs of the Bor pass, the Ulhás flows, by the celebrated caves of Koudána and the eastern base of Mátherán, about forty miles north-west to the ancient town of Kalyán. In Karjat, in its course northward, it is joined on the right by the Chilhár from the east, and, about seven miles further north, by the Poshri which brings with it from the east the waters of the Dhávri. In Kalyán, about twelve miles further, the Ulhás receives from the right the Barvi, a stream formed by the united waters of the Mohgadi and Murbádi. A few miles above Kalyán it meets on the right the combined waters of the Bhátsa and Kálu. Of these the Bhátsa, formed by the junction at Pálheri about five miles south of Khardi of the Kásári from the Tal pass and the Korla from the Mándha pass, has a south-western course of about forty-five miles, and the Kálu a western course of about fifty miles from the Málsej pass. As far as Pishebandar, about nine miles above Kalyán, the Kálu is navigable to country-craft of about ten tons. Below Kalyán, to which vessels of fifty tons can still sail, the Ulhás, broadening into an estuary, winds, for about seven miles, through a marsh relieved by picturesque well-wooded hills. As it leaves the mainland, widening into a salt-water strait from half a mile to a mile broad, with the Súlsette hills on the left, it passes north, and is there joined from the right by the Kámvádi or Bhiwndi creek. Then, turning to the west, it winds through thirteen miles of most varied hill and forest, till, broadening to about two miles, it falls into the sea at Bassein. The Ulhás appears in *Strabo* as the Binda river, almost certainly called after Bhiwndi. Trade had not yet begun to centre at Kalyán and as the Kámvádi was then probably a large outlet.

Of smaller streams there are, in the north, the Varoli rising in the inland parts of Dáhánu and with a north-western course of about twenty-five miles, falling into the sea at Umbargaon, and about twelve miles further, in the extreme north of the district, the Kálu falling into the sea at Kálai after a northern course of about thirty miles. In the north of Máhim there is the Ganga. In Panvel several streams, from the west slopes of the Mátherán hills, with short courses of from five to ten miles, gather to form the Kálundri river. This, about nine miles from the sea, meets the tidal wave at Panvel, and,

¹ The river near Agáshi is so famed for holiness, that in Benares people laugh at Bassein pilgrims for undertaking such long a journey when they have the Vaitarna at their doors. The sacredness of the river has given rise to a Gujaráti saying, '*Nav khand prithvi, dashmo khand Káshi, ane agárho Agáshi*,' The earth has nine divisions, the tenth is Káshi (Benares) and the eleventh Agáshi. Mr. Rámdás Kásidás Modi.

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for the rest of its course, is, at high tides, navigable to vessels of thirty tons. Were it not for the important trade that formerly passed by this creek to Panvel, the Kálundri is scarce worthy of separate mention. In the extreme south the Pátálganga, rising in the Bor pass, with a winding western course of about thirty miles, falls into the south-east corner of the Bombay harbour. The Pátálganga is passable for boats of about twenty-five tons to Sáí about six miles from its mouth, and for boats of about twelve tons to Ápta eight miles above Sáí.

All along the coast are many small creeks, such as those at Vesáva and Mauori in Sálsette, and the Bhiwandi, Chinchni, and Dáhánu creeks. The Thána or Bassein creek is not properly a creek, but a depression or backwater reaching from the head of the Bombay harbour to Bassein. Its shallowest point is just south of Thána, where a ridge of rocks affords a foundation for the Peninsula Railway bridge. About two miles north of Thána it receives the Kalyán creek or estuary of the Ulhás, and further on, the Bhiwandi and Lakhiyá creeks. The land floods of all these rivers pass north by Bassein, the ridge of rock near Thána keeping the water out of Bombay harbour. Except the Thána creek, which is navigable throughout, these inlets, though at their mouth broad and deep, shoal and grow narrow within ten miles of the coast.

With so low a coast and shallow water so far from shore, it is not surprising that there should be a number of islands along the sea margin of the Thána district. The most famous of these is Bombay. The largest is Sálsette whose western belt is formed of what was formerly a string of small islands. Historians speak of the island of Bassein, and a narrow creek, the Supára Khádi, still runs between the island and the mainland, crossed only by the railway and the bridges at Bolinj and Dókhirva. In Bombay harbour lie the islands of Karanja, formerly held by the Portuguese; Hog island, with its hydraulic ship-lift; and the small rocky Glórápuri, in which are celebrated caves of Elephanta. Off Agás in the Bassein sub-district is the island of Arnála, containing a well preserved fort, called Sindhudurg or the Ocean Fort, with Musalmán remains, and a Sanskrit or Maráthi inscription above the east gate, and an old Hindu temple inside.

The district has no natural lakes, but in the hills in the centre of Sálsette, lie the two artificial lakes of Vehár and Tulsi, which supply Bombay with water. The Vehár lake, about fifteen miles from Bombay, is formed by damming the valley of the Gopar river which ran into the Sion, or Shiv, that is boundary creek, and two centuries ago, sometimes overflowed the northern part of the island of Bombay. The dams were finished and the delivery of water into Bombay was begun in 1860. The lake covers an area of about 1400 acres, and has a gathering ground, exclusive of the area of the water surface, of about 2550 acres. It is formed by three dams, two of which had to be built to keep the water from flowing over ridges on the margin of the basin which were lower than the top of the main dam. The quantity of water supplied by the reservoir is about 8,000,000 gallons a day, that is a little more than ten gallons a head

Creeks.

Islands.

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Lakes.

for the present (1881) population of Bombay. Within the watershed of the lake tillage or the practice of any craft is forbidden, and the wildness of the surrounding country keeps the water free from the risk of outside fouling. For many years the water was pure, but of late the growth of weeds has somewhat injured its quality. There are, at present, no means of emptying the lake, clearing it out, or filtering it, but the Bombay municipality has under consideration various schemes for improving the water. The cost of making the Vehár reservoir and of laying the pipes to bring the water into Bombay was £373,650 (Rs. 37,36,500). As fear was felt that the quantity of water drawn from the gathering ground of Vehár might prove too small for the wants of Bombay, the Tulsi lake, close by it, was in 1874 formed at a cost of £45,000 (Rs. 4,50,000), and its water kept ready to be drained into Vehár. In 1877, at a cost of £330,000 (Rs. 33,00,000) a new scheme was undertaken for bringing an independent main from Tulsi to the top of Malabár Hill in Bombay. This source of supply gives an additional daily allowance of six gallons a head for the whole population of the city, and provides water for the higher parts of Bombay which are not reached by the Vehár main.

Besides Vehár and Tulsi, twenty-four lakes and reservoirs call for notice. Of the twenty-four, one is in Dáhnú, one in Máhim, one in Váda, one in Sháhápúr, two in Bassein, one in Bhiwndi, eight in Sálsette, two in Kalyán, one in Murbád, four in Panvel, and two in Karjat. The Gaontáláv at Deheri in Dáhnú, 1386 feet long and 693 broad, with masonry retaining walls, has a maximum depth of fifteen feet. The water lasts throughout the year and is used for irrigation. It was made by one Barjorji Frámji who was rewarded by a grant of land. The Bájártáláv at Kelva Máhim, in the Máhim sub-division, eighty feet long and eighty broad, with masonry walls and approaches, has a maximum depth of twenty feet, and holds water all the year round. The Mothátáláv at Váda, in the Váda sub-division, 1650 feet long and 1155 feet broad, has a maximum depth of twelve feet, and holds water throughout the year. The Khardi reservoir, at Khardi in the Sháhápúr sub-division, 396 feet long and 363 feet broad, built by Government about thirty-five years ago when the Bombay-Agra road was in progress, has masonry walls and approaches and a maximum depth of fifteen feet. It holds water all the year round, but is not used for irrigation. The two reservoirs in the Bassein sub-division are the Nirmal lake at Nirmal, and the Dhavpáni-tirth at Málonda. The Nirmal lake, 4488 feet long and 1551 feet broad, holds water for about eleven months, and has a maximum depth of ten feet. Of this lake the story is told that a giant was killed on its site, and his blood had the effect of hollowing the ground and filling the hollow with water. Close by is a Hindu temple where a yearly fair is held. The Dhavpáni-tirth, 800 feet long and 275 feet broad, has a maximum depth of fifteen feet and holds water all the year round. It has masonry approaches but no retaining walls. The Vairála lake, at Kámatghar in the Bhiwndi sub-division, 5164 feet long and 2821 feet broad, with masonry walls and approaches, has a maximum depth of twenty-one feet and holds water all the year round. Of this lake it is told that, when completed, it was

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found to hold no water. One of the villagers was warned in a dream, that, before it would hold water, the earth must be propitiated by the sacrifice of a man and his wife. On this, a man and his wife went at night to the centre of the hollow and touched a large boulder when the lake instantly filled and the victims were drowned. It is said to have been built to supply the town of Bhiwndi with water. Latterly it has been repaired by the municipality and joined to Bhiwndi by pipes.

The eight lakes and reservoirs in Sálsette are Músunda, Atála, Ghosála, Haryála, Makhmáli, and Siddheshvar at Thána, Diga at Mulund, and Motha reservoir at Bándra. The Músunda lake, 1200 feet long and 1016 broad, has a maximum depth of sixteen feet and holds water all the year round. It has masonry approaches, but is only partially provided with retaining walls. The Atála reservoir, 462 feet long and 454 feet broad, has a maximum depth of twelve feet and holds water all the year round. It has both masonry retaining walls and approaches, and its water is used for irrigation. The Ghosála reservoir, 825 feet long and 495 feet broad, has a maximum depth of sixteen feet and holds water all the year round. Its water is used for irrigation. The Haryála reservoir, 569 feet long and 363 broad, with masonry approaches and a retaining wall on one side only, has a maximum depth of twelve feet but holds water for ten months only. The Makhmáli reservoir, 300 feet long and 247 broad, like the Haryála reservoir holding water for ten months only, has a maximum depth of sixteen feet. Its water is used for irrigation. The Siddheshvar reservoir, 652 feet long and 627 broad, has a maximum depth of twenty feet. Its water, which lasts for ten months, is used for irrigation. The Diga lake, 1089 feet long and 454 feet broad, has a maximum depth of thirteen feet and holds water all the year round. The Motha reservoir, 1048 feet long and 516 broad, with masonry retaining walls and approaches, has a maximum depth of thirteen feet and holds water all the year round.

The two Kalyán lakes, Shenála and Rájála, are both in the town of Kalyán. The Shenála lake, 1212 feet long and 885 feet broad, with masonry retaining walls and approaches, is said to have been made by Yusuf Ádil Sháh of Bijápur in 1508 (914 H.). It holds water throughout the year and has a maximum depth of fifteen feet. The Rájála lake, 2640 feet long and 1320 feet broad, holds water throughout the year and has a maximum depth of ten feet. The Motha reservoir at Murbád in the Murbád sub-division, 414 feet long and 414 feet broad, has a maximum depth of eleven feet and holds water all the year round.

The four lakes and reservoirs in the Panvel sub-division are Vadála, Krishnála, and Isráli at Panvel, and Bhimála at Uran. The Vadála lake, 2046 feet long and 1650 feet broad, with masonry retaining walls and approaches, has a maximum depth of eleven feet. The water lasts throughout the year and is used for irrigation. For the repairs of this lake a grant of land is held by one Bhávsing Suktálsing. The Krishnála lake, 1122 feet long and 924 feet broad, with masonry walls and approaches, was made by a person named

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Bápat. It holds water all the year round and has a maximum depth of nine feet. The Isráli reservoir, 660 feet long and 396 feet broad, with masonry walls and approaches and holding water throughout the year, was made about twenty years ago, by one Karamsi Hansráj, at a cost of £8000 (Rs. 80,000). The Bhimála reservoir, 450 feet long and 440 broad, has a maximum depth of ten feet and holds water for ten months only. It was constructed by one Manoel De Souza.

The two reservoirs in the Karjat sub-division are the Bhivpuri reservoir at Humgaon, and the Nána Phadnavis reservoir at Khopivli. The Bhivpuri reservoir, at the foot of the Kusur pass on the road to Poona, 258 feet long and 236 feet broad, with masonry walls and approaches, has a maximum depth of twenty feet and holds water all the year round. It was made by Párvatibái, wife of Sadáshiv Chinnáji Peshwa, at a cost of £7500 (Rs. 75,000).¹ The Nána Phadnavis reservoir, 512 feet square, was, as the name shows, made by Nána Phadnavis, the Peshwas' minister (1772-1800). It has masonry walls and approaches, and has a maximum depth of twenty feet. The water lasts throughout the year and is used for irrigation. Besides these lakes there were, according to the 1879-80 returns, 11,163 wells of which 562 were with, and 10,601 without, steps.

Except in alluvial valleys, the district consists almost entirely of the Deccan traps and their associates. In Bombay island the lowest rocks are trap of different varieties. Above the traps there is, in many parts of the island and passing under the sea, a stratum of stratified rock varying in depth from a few feet to seventy feet. This sedimentary rock is in places, both in the west and east of the island, covered with a mantle of basalt from a few feet to twenty feet thick.² North of Bombay a vein of basalt runs from Bándra along the shore in nearly a straight line, in the form of a narrow dyke. At Vesáva it exhibits a series of fragments of imperfect columns, and here, though black externally, it is, on the landward side, of the finest whitish green with crystals of augite, and, on the sea front, greyish white with the aspect of sandstone. When struck it rings like cast iron and leaves no doubt as to its volcanic origin.³ This white or yellowish white variety passes from compact and granular to crystalline. The last contains crystals of glassy felspar and is evidently a trachyte. The granular variety fuses with difficulty before the blow pipe, and in texture resembles a white fine-grained sand-stone.⁴ At Dongri in Sálsette opposite Bassin, and on the hill below the old fort of Kalyán are well-marked basalt columns. At the caves of Elephanta, Captain Newbold noticed that the amygdaloid graduates into a grey porphyry, imbedding yellow-

¹ There is a similar reservoir near the top of the pass in the Poona village of Kusur.

² Dr. A. H. Leith, *Geology of Bombay*.

³ Trans. Bom. Geog. Soc. XIII. 16. The basaltic dykes in the north of Thána may be an extension to the southward of the great volcanic centre known to exist in the Rájpipla hills. One observer, Mr. Clark, considered that he had traced distinct volcanic nuclei running in a north and south line through the Konkan. Mr. W. T. Blanford.

⁴ Capt. Newbold in *J. R. A. Soc.* IX. 36.

ish brown crystals. This island, as well as Bombay, Sálsette, and Karanja, affords abundant specimens of the lighter coloured porphyries associated with basalt, angydaloid, and wacke.

The most remarkable geological feature in the district from Bassein northwards is the extensive degradation and partial reproduction of land at different periods. Occasionally denuded strata are met, whose date can only be determined by the nature of their organic remains. The first place at which strata of sand-stone, similar to those of Bombay, are to be seen is Kelva-Máhim. There is a low cliff from ten to twelve feet high composed of horizontal strata, which, after some intermediate alluvial which conceals the nature of the subjacent formation, reappear at the coast under the fort and public bungalow of Shirgaon. As there has been a great destruction of land at this place, the cliff under the bungalow is interesting. It averages about twenty feet above the ordinary level of the tides. The upper five feet are alluvial, and the lower fifteen feet consist of horizontal strata of sand-stone in different states of aggregation. Nearly at right angles with the fort of Shirgaon, a point of land runs seawards of the same general aspect as the strata just described. This seems once to have been continuous with another portion reaching from the coast at a distance of about five miles to the north. It is said that the whole bay was once land. In 1836 the advance of the sea seemed to have stopped at a Musalmán burying ground where human bones were exposed. Further north, through Tárápur, Dáhanu, and Jháibordi, the road affords many opportunities of seeing sections of these strata all horizontal and evidently above the trap. Trap rock still forms the gradually diminishing hills which pass north beyond the end of the Sahyádris. Where the trap is exposed in some of the numerous creeks, it has the same weathered and water-worn look as in the Deccan rivers.¹

Hot springs are found in four sub-divisions, Máhim, Váda, Bhiwndi, and Bassein. Except those in Máhim, almost all are either in the bed of or near the Tánra river.

Hot Springs

In Máhim four villages have hot springs. About 800 paces from Gárgaon a spring of moderately hot and saltish water rises through a rock in the bed of the Surya river. The water smells like rotten mud. About 500 yards from the village of Konkner are two cisterns, four or five feet above the bed of the Surya river, to which the water of a spring some eighteen feet higher is brought by a watercourse. The water is as hot as can be borne by the hand and saltish. In February 1856, it was analysed by Dr. Haines and found to contain 80·46 solids in 10,000 parts or grain measures.² The specific gravity at 60° was 1006·4. Near a river, about a mile from the village of Sátivli, are four springs the water of which is unbearable to the touch and is evidently sulphurous.

¹ Dr. Charles Lush, M.D., in Jour. A. Soc. of Bengal, V. 2, 762-763.

² The details are: chloride of sodium, 27·79; chloride of magnesium, 0·39; chloride of calcium, 50·03; sulphate of lime, 1·80; silica, 0·36; and a trace of lime. Bom. Med. and Phys. Soc. Trans. V. 246, 256.

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The stratum is trap and then black stiff earth. Near Háloli, about fifty paces east of the Vaitarna, there is a cistern built round a spring of hottish and sulphurous water. Beside this, on the river bank just above highwater mark, is a flow of hot water.

Three Váda villages have hot springs. Near the meeting of the Pinjál and Vaitarna, about $1\frac{1}{2}$ miles from Pimplás, are two hot springs in the bed of the river. During the rains, when the river is full, the springs are not visible. The water is as hot as can be borne by the hand, and has a sulphurous smell. In the bed of the Tánša, near the village of Nimbavli, are six hot springs, two at a distance of about 175 paces, built round with stone cisterns, and the remaining four at a distance of about 200 paces. The water is moderately hot and of a sulphurous smell. The soil is gravelly. Three miles north of Vajrábái, in the village of Nándni Gáygotha, is the Bánganga spring which, all the year round, yields a copious supply of very clear slightly sulphurous water.

In the Bhiwandi sub-division, near Vajrábái, in two villages Ákloli and Ganeshpuri, are several hot springs in the bed of and near the Tánša river. The temperature of the water rises from 110° to 136° , and bubbles of gas of strong sulphur rise from the water. Of the Ákloli springs, the water in the Surya cistern is too hot to be borne by the hand for more than a second. Four springs near the temple of Shri Rámeshvar have cisterns built round them, and in them the villagers and people from a distance bathe, as the waters have a name for the cure of rheumatism and other diseases. At Ganeshpuri, three of the springs in the bed of the Tánša near the temple of Shri Bhimeshvar have reservoirs built round them. The temperature of the water of one of these, called Gorakh Machhiudar, is so high that the hand cannot be held in it. The water of all these springs is of the same temperature throughout the year. In January 1855, Dr. Giraud analysed the water of the most copious of these springs, and found it to contain 22.44 solids in 10,000 parts or grain measures.¹ Its specific gravity at 60° was 1002.0. The spring yielded about twelve gallons of water a minute.

In the Bassein sub-division there is only one spring, near the village of Kalbhon, in a field about fifty paces from the Tánša river. The water is moderately hot and sulphurous and the soil reddish.

Earthquakes.

Two shocks of earthquake have been recorded in Thána, one² on the night of the 26th December 1849, and the other in December 1877. The 1877 shock was preceded by a 'noise like a cannon being trotted along the road.'³

The climate, like the climate of the rest of the Konkan, is exceedingly moist for fully half the year, the rainfall being very great and often beginning in May. The south-west monsoon usually sets in early in

¹ The details are : chloride of sodium, 12.41 ; chloride of calcium, 7.07 ; sulphate of lime, 2.08 ; and silica 0.88. *Bom. Med. and Phys. Soc. Trans.* V. 247, 257.

² Dnyánodaya, IX. 55.

³ Mr. G. L. Gibson, January 1881. The great wave that accompanied the hurricane of 1623 would seem to have been connected with an earthquake.

June and the rains continue to the end of September. The average fall of rain registered at the Thána Civil Hospital for the thirty years ending 1880, is 99 inches and 98 cents.¹ During this period the highest fall recorded was 156·25 inches in 1851, the next, 152·76 inches in 1878, and the lowest 64·78 inches in 1871. The supply of rain at Thána is somewhat less than the average recorded for the whole district. The following statement from the stations where the rainfall is gauged, gives for the twenty-one years ending 1880 a combined average of 102·07 inches:

Thána Rainfall, 1860-1880.

STATIONS.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.
Umbargaon...									102·07	53·74
Dáthán...	65·43	103·50	62·45	75·63	57·66	70·31	71·36	65·43	41·21	58·83
Máhu...	54·44	98·30	71·97	81·24	44·76	68·12	74·80	63·30	58·80	80·33
Bassett...	68·34	178·90	59·83	65·66	53·96	72·11	65·90	51·79	53·59	77·14
Thána...	90·11	128·36	85·22	98·19	76·0	96·38	96·29	108·77	92·95	106·56
Váda...								85·45	83·80	82·81
Bhuwadi...								88·67	100·96	94·40
Kalyán...						92·47	85·28	83·90	79·19	81·70
Panvel...	88·97	137·27	90·58	106·41	91·27	114·13	124·55	100·41	93·11	91·14
Karanja...									68·36	102·30
Mokhada...	87·67	88·19	74·21	100·53	78·69	91·51	97·92	96·84	87·56	81·38
Sháhápur...				105·39	150·57	101·44	113·81	101·10	102·93	79·02
Murbád...				75·47	72·92	97·45	71·91	81·80	80·82	75·11
Mátharān...				247·19	231·09	257·04	339·26	390·84	404·15	365·87
Karjat...	102·75			127·33	79·93	116·98	107·43	115·18	123·57	85·79
Khálápur...									93·28	96·43
Average...	90·06	117·62	96·34	115·01	94·18	110·29	113·72	110·49	103·58	100·76

STATIONS.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.
Umbargaon...	50·78	27·16	65·92	60·18	76·80	95·63	37·91	30·69	116·44	65·40	63·22
Dáthán...	68·17	30·99	64·19	49·78	83·11	86·56	47·89	36·27	119·98	62·33	61·14
Máhu...	53·19	31·18	60·42	63·64	84·06	85·36	45·59	41·38	107·74	62·33	64·67
Bassett...	54·57	24·78	59·57	56·40	100·75	87·68	55·30	64·0	112·28	75·55	81·97
Thána...	91·63	64·78	86·06	83·22	130·60	114·62	88·30	66·59	153·76	100·7	91·07
Váda...	86·61	74·78	80·22	120·92	117·59	82·60	48·53	135·43	90·67	91·07	91·07
Bhuwadi...	78·40	60·27	86·35	75·71	121·56	111·90	86·71	58·96	142·82	87·0	87·0
Kalyán...	70·70	47·40	63·70	73·0	110·10	102·52	80·34	57·56	139·79	92·72	103·0
Panvel...	100·66	79·57	122·95	106·17	136·79	118·09	82·70	84·50	154·04	93·14	97·0
Karanja...	95·09	47·19	98·99	92·47	124·12	116·37	67·18	71·54	141·10	80·86	80·86
Mokhada...	89·88	75·22	98·99	85·97	101·05	113·40	77·99	55·46	127·82	110·59	96·0
Sháhápur...	88·91	81·54	101·57	79·21	107·56	123·57	87·83	67·62	156·91	118·15	105·26
Murbád...	81·0	62·41	87·98	85·34	109·16	123·95	85·69	45·86	116·11	108·03	82·04
Mátharān...	310·06	156·53	178·75	179·86	215·50	213·39	191·19	135·23	273·12	193·07	193·38
Karjat...	108·13	78·79	122·89	88·62	712·10	162·64	125·57	83·03	169·89	124·59	116·84
Khálápur...	122·78	96·29	120·65	101·50	145·03	131·52	94·84	74·68	153·55	109·64	116·61
Average...	97·21	65·21	94·51	86·31	120·14	118·51	83·61	63·86	144·86	98·15	96·36

Combined average 102·07.

¹ The details are:

Thána Town Rainfall, 1851-1880.

YEAR.	Inches.	Cents.	YEAR.	Inches.	Cents.	YEAR.	Inches.	Cents.
1851	156	25	1861	128	36	1871	64	78
1852	114	4	1862	85	22	1872	86	6
1853	88	47	1863	88	40	1873	95	97
1854	118	74	1864	76	...	1874	130	60
1855	79	34	1865	96	38	1875	114	2
1856	...	...	1866	90	29	1876	88	30
1857	...	...	1867	106	77	1877	66	59
1858	79	44	1868	92	35	1878	152	76
1859	96	59	1869	106	56	1879	109	16
1860	80	11	1870	94	63	1880	86	16

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Inland, the supply of rain averages considerably more than on the coast and is less towards the north than towards the south. At Mátherán the average recorded fall, 263 inches, during the twenty years ending 1880, is larger than at any other station in the Presidency. During March and April hot winds are felt inland but never on the coast, and they nowhere continue late in the day. The beautifully clear October air is unfortunately accompanied with malaria, which, except on the coast, produces an excessive amount of fever. Fever is worst in the most wooded parts, and lasts there far into the cold weather. The cold weather is much shorter and less bracing than in the Deccan or in Gujarát. It seldom sets in before December, and, even then, though the nights are pleasantly cool, in the inland parts the days are almost always hot. Altogether Thána cannot be said to have, or to deserve, a good name for healthiness.

The following table gives the results of thermometer readings at the Thána Civil Hospital from January 1871 to December 1880:

Thána Thermometer Readings, 1871-1880.

YEAR.	January.		February.		March.		April.		May.		June.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
1871	65.9	89.4	86.6	90.8	63.0	91.0	63.0	91.0	63.0	91.0	63.0	90.0
1872	57.1	82.4	63.2	92.6	73.1	94.6	82.5	95.3	82.5	94.5	81.5	87.8
1873	61.2	86.7	64.2	89.3	70.6	90.3	81.5	91.5	81.5	94.1	80.1	87.8
1874	60.0	82.8	63.6	86.1	68.0	90.0	81.2	95.6	81.2	93.9	78.8	86.4
1875	57.8	84.5	61.2	89.1	68.8	95.6	76.0	97.0	76.0	96.0	85.0	87.0
1876	63.6	80.2	67.0	89.0	76.8	93.6	83.0	97.1	83.0	94.0	80.0	90.0
1877	63.6	80.2	67.1	89.1	76.8	93.6	77.3	97.1	83.0	94.0	80.0	90.0
1878	62.5	83.0	65.8	91.1	70.9	93.3	75.5	89.5	79.1	96.6	80.0	89.0
1879	63.0	94.0	66.0	85.0	72.0	94.3	78.5	98.4	82.2	97.0	80.3	90.5
1880	63.2	88.0	58.7	85.0	68.2	98.5	86.0	99.7	88.0	99.0	83.6	95.0
Average { Maximum.	...	85.1	...	88.7	...	93.4	...	95.2	...	95.5	...	89.3
{ Minimum.	61.8	...	60.3	...	70.8	...	78.4	...	79.0	...	79.2	...
Average range	23.3		22.4		22.6		16.8		15.1		10.1	
Mean temperature	73.4		77.5		82.1		86.8		87.4		84.2	

YEAR.	July.		August.		September.		October.		November.		December.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
1871	62.7	87.4	68.0	91.0	63.0	91.0	63.0	91.0	69.9	91.0	66.0	91.2
1872	77.9	84.1	74.7	83.9	75.6	88.6	72.0	88.6	68.6	91.2	70.0	88.2
1873	72.7	83.2	70.3	83.3	75.1	85.0	71.8	90.6	68.7	88.9	63.2	86.0
1874	74.1	82.3	71.9	83.1	71.2	85.6	69.4	87.9	60.7	89.1	61.7	89.4
1875	79.0	84.0	77.0	83.0	74.0	84.0	73.0	88.0	69.0	88.0	64.0	86.0
1876	74.0	81.0	76.0	83.0	67.0	82.0	71.2	84.9	69.0	87.0	66.0	86.0
1877	74.0	81.0	70.0	83.0	67.0	82.0	61.2	75.9	69.0	87.3	66.0	86.0
1878	77.2	84.1	78.2	80.9	66.5	75.5	74.9	88.7	70.7	88.5	62.1	84.1
1879	79.6	83.7	77.5	80.9	76.0	83.5	75.6	85.3	65.2	86.0	62.5	84.7
1880	76.4	87.4	77.4	86.6	74.5	88.1	75.8	89.0	74.7	87.7	66.0	88.2
Average { Maximum.	...	83.8	...	83.8	...	83.9	...	86.8	...	88.4	...	86.9
{ Minimum.	74.7	...	74.1	...	70.9	...	70.7	...	68.5	...	64.7	...
Average range	9.1		9.7		13.0		16.1		19.9		22.2	
Mean temperature	79.2		78.9		77.4		78.7		78.4		76.8	

Mean annual temperature 79° 98'.

There are great undulations in the temperature, during the different seasons of the year, the air being sometimes cooled by sea winds more especially during the south-west monsoon, and sometimes as in March and April heated by mountain currents and hot land breezes. The mean annual temperature is $79^{\circ} 98'$. The lowest minimum average is reached in January, and the highest maximum average in May.

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CHAPTER II.

PRODUCTION.

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Production.

Minerals.

Stone.

THANA is entirely without workable minerals.¹ The laterite which caps many of the highest hills, as Mátherán, Prabal, and Máhuli, has traces of iron, and, where charcoal has been burnt, lumps of iron-slag-like clay may be found. The water in many springs also shows signs of iron. But iron is nowhere found in sufficient quantity to make it worth working. The only other mineral of which there are traces is sulphur in the hot springs at Vajrábái in Bhiwandi.

Except in the coast portions of Dákhm, Máhim, and Bassein, trapstone is found all over the district. It is admirably suited and largely used for building. Its quality varies greatly. While most is excellent, some is very dark and so hard that it cannot be worked with a chisel, and some is soft and friable and made unfit for use by a quantity of zeolite or agate dispersed in small nodules throughout the rock, and occasionally occurring in large veins crossing the rock in all directions. Basaltic trap occurs in large quantities. It is close grained, of a light blue-grey colour, and is always more or less jointed. Ordinary trap can be quarried at from 6s. to 7s. (Rs. 3-Rs. 3½) the 100 cubic feet for good-sized rubble, and larger stones such as quoins at from 6*d.* to 1*s.* (4-8 *as.*) the cubic foot. A form of trap, which Mr. Blandford calls breccia or volcanic ash, is found at Kurla, Vesáva, and other parts of west Sálsette. It is rather coarse grained and varies much in colour, some of it closely resembling light sandstone.² Though not very durable it makes good building stone, and has been effectively used in Bombay along with the bluer basaltic trap. A form of it which crops up at Vila Pádla, a few miles north of Bándra, is much used for grindstones, and sent to the Deccan and elsewhere. At Dárávi, an island on the north-west coast of Sálsette, basalt is found in prisms, pentagonal in section and from twelve to fifteen feet

¹ Contributed by Mr. F. B. Maclaren, C. E., Executive Engineer.

² Dr. Buist (1855) thus describes the working of the Vesáva quarries: "The sand, which seldom extends more than a few inches down, is first removed, and the rock smoothed on the surface. A space about twelve feet each way is next divided into slabs one foot square, the grooves between them being cut with a light flat-pointed single-bladed pick. These slabs are raised successively by a tool something between an adze and a mattock, a single stroke of which is in general sufficient to detach each slab from its bed. The blocks thus cut and raised are thrown aside, the bed once more smoothed, and the operation resumed till the pit reaches a depth of six or eight feet, when, as it is no longer convenient to remove the stones by hand or basket, a new pit is cut. This variety of building material is brought in vast quantities to Bombay, where a large portion of the native houses are built of it. It is not very strong, but, with plenty of cement, it makes a good and cheap wall." Trans. Bom. Geog. Soc. XIII. 17-18.

in length. These stones are easily quarried without blasting, and have been largely used on the Bombay and Baroda railway. The laterite found on the top of Mátherán, Máhuli, and Tungár, is red, of very coarse grain, and, though, when quarried soft and easy to work, hardens on exposure. It has been much used at Mátherán for building purposes, but has not come into use in the plains as good stone is everywhere plentiful.

There is no difficulty in obtaining good road metal, and it is fortunate that this is the case, for with so heavy a rainfall no unmetalled roads would be passable during the rains. The cost of road metal delivered on the roads, with cartage of not more than one mile, varies from 11s. to 12s. (Rs. 5½ - Rs. 6) the hundred cubic feet or about eight cartloads.

A good silicious sand is found in all the creeks and rivers, washed down by the rains.

Lime, *kaukar*, exists in large quantities near Ándheri and Gorái on the west coast of Sálsette. It is found just below the surface on ground washed by the tide at springs, and the beds are said to form again after a couple of years. When burnt it yields about 150 cubic feet of slaked lime for every 100 cubic feet of lime nodules, *kaukar*, at a cost of about 5s. (Rs. 2-8) the *thandi* of sixteen cubic feet. This lime has only slight hydraulic properties, but very good cementing power, and may be said to be the only lime used in Bombay for building. Occasionally, in the inland parts of the district, nodular limestone occurs in black soil like that found in the Deccan. But it is so scattered and in such small nodules, that the cost of gathering it is generally more than the cost of bringing lime from the coast. At Kurla a considerable quantity of shell lime is made by burning cockle shells found in the neighbouring creeks. This lime is what is termed 'fat,' and is not suitable for masonry work. It is chiefly used for whitewashing and for eating with betel leaf. The lime that is used with betel leaves is also made of oyster-shells by burning them in empty cocoanuts smeared with a plaster of cowdung.

There is no clay suitable for making either good pottery or good bricks. The ordinary wheel tiles, flower pots, and inferior bricks, are made in large quantities at Kalyán, Panvel, and elsewhere from rice-field clay. The bricks are much used for native houses, and, as they are not required to carry weight, they answer the purpose especially if plastered. The cost of wheel-made tiles varies from 6s. to 7s. (Rs. 3-Rs. 3½) the thousand; and English pattern bricks cost about 14s. (Rs. 7) the thousand. Rice-husks are generally used for burning.

The ¹ liquor-yielding trees of the district are, the cocoa palm, *mád*, *Cocos nucifera*; the brab or fan palm, *tád*, *Borassus flabelliformis*; the hill palm, *berli mád*, *Caryota urens*; and the wild date, *shindi*, *Phoenix sylvestris*. Of these the cocoanut is the most productive and can be tapped all the year round. The fan palm, as a rule, is

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tapped for only six months in the fair season. The cold-weather, *shālu*, tapping season lasts from November to January, when the tree needs a rest of from twenty days to a month. After the rest the hot weather, *barkālu*, tapping begins and lasts from February to April. The other palms are not so productive, standing tapping for only three or four months in the year. The fan palm is the chief liquor-bearing tree. It grows wild all over the district and is found by tens of thousands in the coast sub-divisions. The trees are of different sexes: the male being called *talai*, and the female *tād*. The juice of both is equally good. The trees are also known as *shilotri*, *dongri*, and *thalzāni*, according as they have been planted by the owner or grow on uplands or on lowlands. Fan palms artificially reared grow rather more quickly than wild ones. The ground is not ploughed, but a hole, about a foot deep, is made, and the seed buried in it in *Jeshth* (May-June.) No watering is necessary, and the only tending the plant requires is the heaping of earth round the base of the stem to quicken the growth. In about twelve years it is ready for tapping, and will yield liquor for about fifty years, or, as the saying is, to the grandson of the man who planted it. In the case of the male palm, *talai*, the juice is drawn from the *lendis*, which are finger-like growths, from twelve to fifteen inches long, given out in clusters at the top of the tree. Some of the fingers in the cluster are single, others spring in threes from a common base. Each finger is beaten with a piece of stick called a *tapurni*, three times in three lines along its whole length, and all the fingers of the cluster are tied together. In three or four days, the points of the fingers are cut by the *āut*, a sharply-curved knife with a keen flat and broad blade. The points are cut daily for about a fortnight when the juice begins to come. Under the tips of the fingers earthen pots are placed into which the juice is allowed to drop, and to keep off the crows a sheath of straw is bound round the *lendis* so as to close the mouth of the jar. The female tree gives out spikes from twelve to fifteen inches long with the fruit seated all round the sides of the spike, as in a head of Indian corn. The spikes are known as *sapat koti*, *gangra*, and *pendi*, according as the juice issues when the berries, *tād golās*, are still minute, fairly grown, or very large. In trees which yield juice while the berries are still very small, *sapat koti*, the spike is beaten, and on the third day its point is cut, and the sides rubbed with the hand so as to brush off the incipient fruit. In ten or twelve days the juice begins to drop. In trees which yield juice when the spike is fairly grown, *gangra*, the spike must be beaten on the interstices between the berries with a long stone, called a *dagdi gunda*, or, if the interstices are very fine, with an iron pin called *lokhandi gunda*. On the third day the tip is cut, and in about fifteen days the juice begins to flow. In trees which yield juice when the fruit is large, *pendi*, the parts of the spike visible between the berries, are beaten in the same way, and a month afterwards the end of the spike is cut daily for about a fortnight when the juice generally begins to come. As the *gangra* and *pendi* are cut, the fruit on the sides has to be gradually removed. A fan palm tree will yield from six to sixteen pints (3-8 *shers*) of juice every

twenty-four hours. Almost the whole is given off during the night. When the juice has begun to flow, the fingers of the male tree and the spike of the female tree must have their points cut morning and evening. The distillation of palm juice is simple. The juice is put into an earthen jar, *madka*, and allowed to stand for five days. It is then placed over a fire, and the spirit rising as vapour passes through a pipe into another jar into which it is precipitated in a liquid form by the action of cold water. One hundred *shers* of juice yield about twenty-five *shers* of spirit.

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Liquor-yielding Trees.

Forest Trees.

The following are the chief trees found in the Thána forests:¹ *Ain*, *Terminalia tomentosa*, is tall and very useful. Its wood is durable and hard, and is used both for building and for fuel. The bark is much valued in tanning, and its sap yields a gum which is largely eaten. *Alu*, *Vanguicia spinosa*, has worthless wood, but its leaves are a useful fodder. *Amba*, *Mangifera indica*, the mango, is valuable both for its timber and fruit. There are three well known varieties, *áphus* (alphonso), the best; *páiri*, also excellent; and *rúval*, the common sort. The *áphus* and *páiri* are believed to have been brought from Goa by the Portuguese. *Ámbara*, *Spondias mangifera*, is a large tree with soft coarse grained useless wood. The fruit has an astringent bitter taste. *Ápla*, *Bauhinia racemosa*, a small fibrous tree, has leaves used for making cigarettes, *bidis*. *Ásána*, *Briedalia retusa*, a good timber tree, whose wood from its power of lasting under water, is much used for well-kerbs. Its fruit is one of the wild-pigeon's favourite articles of food. *Ash*, *Morinda citrifolia*, the same as *Al*, has a very poor wood, but its roots yield a scarlet dye. *Ávla*, *Phyllanthus emblica*, yields the emblic myrobalan which is very bitter, but much used by the natives in pickles and preserves. Its wood is strong and durable in water, and its leaves contain fourteen per cent of tannin. *Bábhul*, *Acacia arabica*, though too small to be of much value as a timber tree, makes excellent firewood and yields pods of which cattle and sheep are very fond. *Bakul*, *Minusops elengi*, is a large and handsome tree well known for its fragrant flowers which are strung into garlands and worn by women. *Beheda*, *Terminalia bellerica*, and *Hirida*, *Terminalia chebula*, though their wood is poor, are both well known for their myrobalans. The *beheda* can be known from the *hirida* by its much greater size and its bad smelling flowers. *Bháva*, *Cassia fistula*, is a beautiful tree, especially towards the close of the cold weather when it is hung with long clusters of pale yellow flowers; its wood is valuable and its pods are much used in medicine. *Bhendi*, *Thespesia populnea*, though rarely found in a sound condition, has good wood which is used for making spokes of wheels and cartpoles; its flowers are a cure for itch. *Bhokar*, *Cordia myxa*, is a fibrous tree, whose leaves are a useful fodder and whose fruit is much eaten; it yields a viscous gum. *Bibla*, *Pterocarpus marsupium*, a large tree, yields a useful gum; its wood, though of fair quality, does not last long. *Bibva*, *Semecarpus*

¹ Contributed by Mr. G. L. Gibson, District Forest Officer.

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anacardium, the common marking nut tree, is very little known but for its nuts; the wood is in no way useful. *Bondára*, *Lagerstroemia flos-reginæ*, is a very beautiful flowering tree with a red and strong wood. *Bor*, *Zizyphus jujuba*, is a common tree bearing small fruit which is much eaten by men, beasts, and birds. *Burkas*, *Elæodendron roxburghii*, is an ordinary tree whose wood makes good fuel. The tree is named *támruj* in Bombay, and its wood whitish or light reddish brown is even compact and durable. It works easily and takes a fine polish. *Ohámál*, *Bauhinia speciosa*, a tall handsome tree, has very soft and close-grained wood. *Chámpá*, *Michelia champaca*, the well known flowering tree, has close-grained wood when full grown. *Chámári*, *Premna integrifolia*, a large, spreading, middle-sized tree, has a white moderately close-grained wood used for rafters. *Ohilhári*, *Cassipouia sepiaria*, is a splendid hedgeplant, and its bark is of much service for tanning. The Tamarind, *chinch*, *Tamarindus indica*, a large and handsome tree, has hard wood which is used in a variety of ways. *Ohira*, *Erinocarpus nimonii*, is a common tree which grows rapidly and forms good coppice; its high stems, though not very durable, are much used for rafters. *Dándoshi*, *Dalbergia lanceolaria*, is a small tree whose wood is used for making field tools. *Dhúman*, *Grewia tiliaefolia*, is a small tree, yielding small edible fruit; the wood is tough, and its bark yields a strong fibre. If rubbed over the affected part, the bark allays the irritation caused by cow-itch. *Dhárda*, *Anogeissus latifolia*, a very valuable firewood tree, produces a gum which is largely eaten by the people. Besides for fuel, its strong and tough wood is much used for cart axles and poles, and also in cloth printing. The leaves yield a black dye and are very useful in tanning. *Dháyti*, *Woodfordia floribunda*, is a small shrub bearing beautiful flowers which yield a crimson dye. *Dudhi*, *Wrightia tomentosa*, is a middle-sized tree with a smooth gray bark which gives out a thick milky juice. *Gehela*, *Randia tinctoria*, is very little known but for its fruit which is used to poison fish and for its medicinal properties. *Ghárbi*, *Pentada scandens*, is a very large creeper bearing pods about four feet long. The seeds are turned to use in several ways, small snuff boxes and other articles being made of them. *Ghot*, *Zizyphus xylopyra*, supplies fodder for cattle and yields nuts whose charcoal is used as blacking. *Gorakhchinch*, *Adansonia digitata*, said to have been brought by the Arabs from Africa, grows to an immense size. Its wood is believed to possess antiseptic properties, and its bark to be capable of being made into paper. The pods are used by fishermen as buoys for nets and the seeds as a febrifuge. *Hed*, *Adina* or *Nauclera cordifolia*, is a large and handsome timber tree. Logs more than thirty-five feet long are sometimes cut out of a *hed* tree. From their durability in water and their length the logs are much prized for fish stakes. *Humb*, *Saccopetalum tomentosum*, is a fine and tall tree bearing edible fruit. The wood, though suited for house-building, is little used. *Jámbul*, *Eugenia jambolana*, is an useful tree, whose wood is very durable under water, and, when of large size, makes good planks. Its fruit is eaten and its bark is largely used in tanning. *Kákad*, *Garuga pinnata*, is a common tree making fair fuel, and supplying wood used for the beams and posts of huts and sheds. Its bark

is soft and elastic and is much used for flooring cattle sheds. Its fruit is not unlike the *dúla* in appearance. *Kalak* or *Padai*, *Bambusa arundinacea*, is the well known and very useful giant-armed bamboo. *Kalamb*, *Stephegyne* or *Nauclea parvifolia*, is a large timber tree used like *hed* for making fish stakes. *Kanchan*, *Bauhinia variegata*, is a tree of little consequence, supplying but very poor wood. *Kándol*, *Sterculia urens*, is an ordinary tree bearing edible fruit. Though its wood is useless, its bark is fibrous and its leaves are often used in native medicines; its sap yields a poor gum. *Karanbel*, *Dillenia pentagyna*, bears fruit on which the people feed; its wood is worthless. *Karand*, *Carissa carandas*, is a small but well known tree bearing edible berries. *Karant*, *Albizia glabra*, is a handsome shade tree; the leaves are used as a medicine, and from the seeds an oil is extracted and used as a cure for itch. *Kartan*, *Streblus asper*, is a small tree, the dry leaves of which are used like sand-paper to rub and clean wood-work. *Kárvi*, *Strobilanthus grahamianus*, which reaches its full growth in eight years, bears a cone-shaped mass of calices from which appear beautiful blue flowers. After the flowers fall the cones become covered with a sticky exudation called *mel*. The seeds remain in the cones till they dry and fall out. The stems are largely used as wattle for huts and cottages. *Kavath*, *Feronia elephantum*, is a strong tree yielding fruit much used in native cookery. It produces a valuable gum. The oil made from its fruit is supposed to be good for leprosy. *Khair*, *Acacia catechu*, is a very valuable tree both for timber and for fuel; from its juice the substance known as catechu is made. *Khudshing*, *Bignonia xylocarpa* or *spathodea*, is a very strong tree found chiefly on high hills. Its pods are eaten, and from their seeds an oil is obtained which has a high value in native medicine. *Khirmi*, *Mimusops hexandra*, famous as a shade and fruit tree in North Gujarat, does not flourish in Thána. *Khivan*, *Helicteris isora*, is a small fibrous tree whose seeds are supposed to be a cure for snake-bite. *Kinhá*, *Albizia procera*, is a large and graceful tree of very rapid growth; its heartwood, which is dark in colour, is very durable and strong, and is much used for making rice-mortars, *ukhli*. Its bark, pounded and thrown into ponds and pools, stupifies fish. *Kokamb*, *Garcinia purpurea*, a common tree, yields a very pleasant fruit. By boiling the seeds, an oil is obtained which is much mixed with clarified butter, and is often used as an ointment for sun-burns. *Koketi*, *Sterculia guttata*, yields fibre and an edible fruit. The wood is very poor and is rarely used. *Koshamb*, *Schleichera trijuga*, is an useful tree growing best in ravines. Its very heavy and dark red heartwood is mostly used for making oil and sugar mills. Its leaves, especially the young leaves, are elegantly cut into six leaflets three on each side, and have very beautiful red and yellow tints. *Kuba*, *Careya arborea*, is a fibrous barked tree furnishing a fairly good wood used for field tools. The bark is commonly used in dyeing. *Kuda*, *Wrightia tinctoria*, is said to have medicinal properties. When of large size the wood is good. *Kura*, *Ixora parviflora*, is a small tree used for torches. *Mershingí*, *Spathodea falcata*, is a rare tree whose wood, though of a fair quality, is not much used. *Moha*, *Bassia latifolia*, is a well known tree, whose flowers yield liquor and whose fruit yields oil. Its wood, though of a good quality, is seldom used.

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Production.
Forest Trees.

Mokha, *Schrebera swietenoides*, a middle-sized tree, yields fair firewood. The wood is close-grained hard and durable, and has some of the qualities of boxwood. *Nāna*, *Lagerstrœmia lanceolata*, is generally used for firewood and sometimes for fish stakes, and is also fit for house building. *Nāndruk*, *Ficus rotusa*, is one of the best of roadside trees. *Nimb*, *Melia indica*, well known throughout the district, is much esteemed for its medicinal properties. *Nivar*, *Barringtonia racemosa*, bearing spikes of beautiful pink flowers, is common in hedgerows on the coast. A tree of the same name, *Barringtonia acutangula*, grows near salt water beyond the tidal range. The wood is tough and heavy, and among other purposes is much used for making well kerbs and boat knees. The tree bears an edible fruit, and its bark is a fish poison. *Padrai* or *Pejri*, *Melia azedarach*, is a large and handsome tree of the *nimb* kind. Its hard berries are strung together and worn as necklaces. *Palas*, *Butea frondosa*, is common. Its wood, though of fair quality, is not much used for building or other purposes. Its flowers yield a dye and the roots a fibre. A watery fluid gathered from its roots is considered a cure for fever, and its seeds for worms. *Palasvel*, *Butea superba*, a giant creeper, is called *palasvel* from the resemblance its leaves have to those of the *palas* tree. *Pāngāra*, *Erythrina indica*, is a middle-sized quick growing tree. Its wood, known as *mochi* wood in Madras, is used for making rafts, and, when hollowed, it makes good cattle drinking troughs. Palm-tapping knives, *āuts*, are sharpened on this wood. *Panjāmbul*, or water *jāmbul*, *Eugenia salicifolia*, grows generally on river banks. Its wood is used for making rafters. *Pāyar*, *Ficus cordifolia*, is a large shade tree, but from its awkward shape is less suited than either the *vad* or the *nāndruk* for roadside planting. *Petāri*, *Trewia nudiflora*, a small bush-like tree, has a soft wood which is used for several purposes. *Phanas*, *Artocarpus integrifolia*, the well known jack tree, bears a large fruit which is much prized by all classes. It is often planted as a shade tree by the roadside and its wood is excellent. *Phalāri*, *Albizzia stipulata*, is a large tree, but except that its leaves supply fodder, it is of little use. Of the *Pimpal*, *Ficus religiosa*, there is a very beautiful tree at Vadavli twenty miles north of Bliwndi with a girth of 46 feet 9 inches. *Pau*, *Sterculia foetida*, resembles *kokeli* in almost all points. *Rām Undi*, or forest *undi*, *Ochrocarpus longifolius*, yields fair wood and a favourite fruit. *Rītha*, *Sapindus emarginatus*, the common soapnut tree, is grown in many parts of the district. *Teak*, *sāg*, *Tectona grandis*, though never found large except in some remote places, grows throughout the district in great abundance.¹ An oil employed as a remedy in certain cattle-diseases is extracted from its wood. *Sācar*, *Bombax malabaricum*, the well known silk-cotton tree, has very light wood which is hollowed for canoes and water troughs. It grows to a large size. Its cotton is used as tinder. *Shembat*, *Odina wodier*, yields fair firewood.

¹ Dr. Hové, who travelled through the district about the year 1786, states that large teak then abounded in Thāna. In 1820, according to Hamilton (Description, II. 150), the teak forests lying along the western side of the Sahyādris to the north and north-east of Bassein, supplied the Bombay dockyard.

Chapter II.
Production.
 Forest Trees.

The wood is also used in building huts. *Shiris*, *Albizzia odoratissima*, is a large tree whose leaves yield good fodder. *Shisav*, *Dalbergia latifolia*, is a useful timber tree, but seldom grows to any great size. *Shivan*, *Gmelina arborea*, is a large tree of the teak kind yielding edible fruit; its glossy wood takes a high polish and is much used in panelling. *Sara*, *Casuarina equisetifolia*, grows freely near the sea especially in Salsette; its wood is heavy, strong, and tough, and makes good fuel. *Tárbor*, *Flacourtia* or *Xylosma*? a tree found generally on high hills, bears a sub-acid red coloured fruit enclosing three or four seeds in its strong and thick pulp. It is not known if its wood is in any way useful. *Tembhurni*, *Diospyros melanoxylon*, is everywhere common. The black heartwood of old trees is used for cart wheels and for bracelets, and, instead of sandalwood, is ground into a paste and smeared over the face and body after worshipping the gods. The leaves, like those of the *Ápla*, are

much used in rolling cigarettes that ship oads are every year sent to Bombay. *Tetu*, *Calosanthos indica*, a useless tree as far as its wood goes, is said to have healing buds and leaves. *Tivar*, *Avicennia tomentosa*, a firewood tree, generally grows in salt marshes. *Tivas*, *Ougeinia dalbergioides*, a large but scarce tree, grows best in the north of the district. Its hard and heavy heartwood is used for house building and for field tools. *Tokar*, *Bambusa*, is of two kinds, the common unarmed bamboo, vulgaris, and the male armed bamboo, *stricta*; the second variety is not hollow, and is therefore known by the name of *blarin tokar*. *Toran*, *Zizyphus rugosa*, is a small tree bearing edible fruit. *Ukshi*, *Calycopteris floribunda*, is a creeping shrub, which, when cut young, sends out a watery fluid. Its tough and strong wood is much used for making field tools. *Umbar*, *Ficus glomerata*, is the wild fig-tree. *Uuli*, *Calophyllum inophyllum*, is a very handsome tree growing near the coast. The wood is very useful, and from its nuts a thick oil is extracted. *Vaul*, *Ficus indica*, is a well known shade tree. *Varas*, *Spathodea quadrilocularis*, has soft easily worked wood and leaves much eaten by cattle. *Váuli*, *Ulinus integrifolia*, is a large and common firewood tree whose leaves are given to cattle as fodder.

The forest products are timber, firewood, charcoal, bamboos, *kárvi*, *ain* and other barks, and *Ápla* and *tembhurni* leaves.

Forest Products.

Timber

Timber comes to market in two forms, dressed and undressed. The dressed timber is generally larger than the undressed, and consists chiefly of house beams and posts, large rafters, keels and knees for boats, door and window-frames, and rounded *had* and *kalamb* logs for fishing stakes. Most of the undressed timber is for rafters. The best wood comes to the Bassein marts chiefly from Jawhár, Váda, and a few private villages. The traders, Christian cartmen chiefly of Chulna, Mánikpur, Gokhivra, Sándor, and Barhánpur in Bassein, are known as Vádvals or gardeners. They purchase fallen timber from Government chiefly in Váda, and also buy the right to cut green wood in Jawhár, as well as, though this source of supply is nearly exhausted, from villages and holdings whose owners have forest rights. Government sell felled or fallen timber at about 14s. (Rs. 7) the cart for teak and 10s. (Rs. 5) for other

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Production.
Forest Products.
Timber.

timber. In Jawhár and in private villages standing wood is sold at an average rate of £1 (Rs. 10) the cart. The Vádvals are the best axemen in the district, and their carts are larger and their cattle stronger than those found in other sub-divisions. Their carts are generally drawn by buffaloes which are cheaper than large bullocks. Some, however, use bullocks as buffaloes cannot work so well in the hot weather. The cartmen start in gangs of from five to thirty carts travelling by night and in the cool of the day, and get over about fifteen miles a day with empty and ten with laden carts. Each cart has a driver, who is at the same time an axeman, and who is helped by a boy. On reaching the place where the timber is to be cut they camp near water, which is absolutely necessary for buffaloes, and the cattle are turned loose in charge of some of the older boys. The rest of the boys stay in the camp and prepare food from the provisions brought in baskets on the carts. The axemen go in different directions to look for and fell suitable trees, searching till they find enough to yield as many cartloads of squared timber as they need, and noting trees for removal on future trips. This search lasts, as a rule, over several days during which the cattle are allowed to rest. They are then employed in dragging the logs to open spaces or to the camp where the wood is shaped with considerable skill, the object being to get as full a cartload as possible without overloading the cattle or lessening the value of the timber either by over or by under dressing. The men work together, and the carts are generally laden in ten or twelve days. The loading is a work of considerable skill as the weight must be carefully balanced and fastened firmly on the carts. If not properly balanced the load will either choke the cattle or weigh them down. The cattle rest while the loading and squaring goes on and are fresh to start home again. The trip averages about twenty days. The timber is laid close to the cartmen's villages in fields, or in salt water mud, and here customers come to choose and buy. A cartload of dressed timber in Basscin measures about thirty cubic feet, and, on an average, is worth £3 (Rs. 30), of which, on an average, Government receive 12s. (Rs. 6). The cutters are often in the hands of moneylenders who advance money and have a lien on the timber. When at this work the Vádvals expect, for every cart, including man boy and cattle, to make at least 1s. 6d. (12 as.) a day.

In the rest of the district the timber trade is chiefly in the hands of Memans, though a few Márwár Vánis, Pársis, and Bráhmans have a share. These dealers buy the forests of private villages, and wood that Government have cut and sold by auction, and also the right to trees in occupied lands and in Jawhár. They have this wood roughly dressed and squared by cartmen whom they employ to bring it to boat and railway stations, and who are, as a rule, paid by the trip. Some dealers, chiefly at Sávtá and Manor, who are also traders in rice, own many carts and employ their own men and cattle. In Máhim the chief cartmen are Vanjáris. Compared with the Basscin Vádvals, the Vanjáris are poor woodmen, their carts are small and their cattle weak. They work, as a rule, for dealers, and are paid by the trip. Rafters delivered at wood stores are generally shaped by Káthkaris, who are paid about 4s. (Rs. 2) the score for

dressing and rounding them. Other wood is either left undressed, or is very slightly dressed in the forests, and not touched again at the boat stations. The Bhiwndi cartmen come next to those of Bassein, but they do not deal in timber and for many years have not done a large trade. In Sanján and its neighbourhood, Musalmán cartmen take the place of the Máhim Vujáris. These are the chief carters employed in the wood trade. But besides them, hundreds of Kunbis and others own carts, and in the fair season occasionally carry timber but almost always undressed wood. The chief ports to which timber is sent are Bhávnagar, Cambay, Baur, and Bombay. Timber is sold by the picco or by the score, and not by the cubic foot, though the measurement of *gaj* and *lasu* is generally understood.

The firewood trade is chiefly in the hands of Memáns, besides whom, one or two Pársis, and a few Márgáryanis and other Hindus are also engaged. The dealers buy the rights of survey occupants and *inámuláris*, as also the wood cut and sold by Government, and the right to take dead wood at so much the *khandi*. The *khandi*, at which Government sell wood, is seven hundredweight, or twenty-eight *mans* of twenty-eight pounds each. Among traders the *khandi* varies in size. Thus, while a *khandi* of billets, *chipi* of dry wood is taken at twenty-eight *mans*, a *khandi* of logs is taken at thirty-one *mans*, and, if these logs be cut into drums, *ganderis*, the *khandi* is of thirty *mans*. If traders buy standing wood, they generally arrange with the cartmen to cut and stack the wood at boat or railway stations at a fixed rate for each cartload, or, where, as at some boat stations, the traders are also rice dealers and landholder owning carts and cattle, they use their own carts and men. When trader contracts to bring Government dead wood from the forest, the cartmen are generally paid by the trip. The rates vary with the class of wood brought, and are always the subject of hard bargaining. The best kinds of firewood are *khair* and *dhávida*, and dead *khair* roots are highly valued for goldsmith's work. Fuel is also brought in headloads, *bháris*, weighing about fourteen pounds each. These come chiefly from the Government forests. Contracts to remove headloads of fuel from the Government forests are let to dealers who pay up to 4s. (Rs. 2) the hundred loads. Poor people bring these loads to wood stores where the contractors buy them, generally at $\frac{1}{2}$ d. ($\frac{1}{2}$ anna) each. Long round billets, *ondás*, of dry wood are also brought by poor people and bought by the thousand. The chief places from which wood is exported are, by sea, from Sanján and Sávtá¹ in Dáhánu; from Morámba, Manor, Dahisar, and the small ports on the Vaitarna and Tánša rivers in Bassein and Khim; from Bhiwndi; and from Ápta in Panvel; and by land from the Kására, Khardi, Atgaon, Vákind, and Titvála railway stations on the Násik, and from Badlápúr and Neral on the Poona branch of the Peninsula railway. All the fuel that finds its way to boat stations is sent to Bombay in drums and billets. The consignees in Bombay are nearly all Khojás and charge five per cent for selling the wood

Chapter II. Production.*

Forest Products,
Timber.

Firewood.

¹ The site of the boat station, though called Sávtá, is in Saroil across the river.
Mr. E. J. Edden, C.S.

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Forest Products.

Charcoal.

consigned to them. Some wood, specially cut in lengths of about 5½ feet, is bought for use in the Sonapur burning ground at Bombay.

Charcoal is made by dealers who buy the right to trees from holders of survey numbers and private lands, and, as a rule, employ Káthkaris paying them 4s. (Rs. 2) for each cartload. Charcoal is made both from green and dry wood, the former chiefly in the south and the latter in the north. It is sold at about £4 10s. (Rs. 45) the hundred *bilás* or round baskets, eighteen inches wide and sixteen deer

Bamboos.

Bamboos are brought in large quantities from Mokháda, in smaller quantities to Sájpur and the

Jawhá to Manor. At Dealers buy them of 4s. (Rs. 2) the hundred (Rs. 60) the thousand and Dhor or Tokria for the cost of cartage and (Rs. 15). The cutting

cart the ready cut bamboos to wood stores. The cartmen are generally the dealer's servants, except near Sanján where they are Musalmáns and Dods. The carts go in bands of ten to thirty, load at once, and travel in company. An average cartload has three hundred bamboos. The canes are cut from December to June. The shoots rapidly reach their full height, but, those of the large *kalak* or *padai* bamboo, take at least two years to harden and become fit for rafters. Shoots of the *goda* bamboo, from six months to a year old, are used by Buruds for making baskets, winnowing fans, and mats for room walls, grain storing, and cart covers. Two year old bamboos are preferred for export, as their sides are solid and do not shrink. The chief demand for bamboos is from Káthiáwár, the most prized being thin-skinned hollow bamboos about eight inches in girth. There is little trade in the large *kalak* and *padai* bamboo, which, when full grown, runs to ninety feet high and eighteen inches round, or in the small variety known as *jith*. The former died out about twenty years ago and the new crop is not ready. A full grown bundle of this kind sells for 1½d. (1 anna). In growing bamboos strict watch has to be kept, as the forest tribes are very fond of digging and eating the shoots. The small bamboo, *jith*, is in great local demand for dunnage to roofs and for fencing.

Kárví.

Kárví, *Strophanthus grahamianus*, which grows for eight years and then dies, is largely used for the inner walls of houses. It is not much exported. *Tembhurni* and *Ápta* leaves are very largely

Leaves.

gathered for export to Bombay, where they are used for making cigarettes. The trade is chiefly in the hands of Kámáthis and Musalmáns. The sale of the right to purchase leaves generally fetches about £1,500 (Rs. 1500) a year. Myrobalans, *hirdás*, are found in Mokháda, near, in one Váda village, and in small quantities on the Chhatrá Mátherán range. The yearly crop is estimated at less than 100 *khandís* of seven hundred weights each. Thákurs and Kolis gather and dry the *hirdás* between October and January.

Myrobalans.

Collections are now made by the forest department, the gatherers being paid at the rate of 12s. 3d. (Rs. 6-2) for each *khandi*. *Ain* bark is largely used by fishermen for dyeing their nets. A considerable quantity comes from private lands and from Jawhár. Every year departmental cuttings yield from 150 to 250 *khandis* of bark which is sold to Kolis at 10s. (Rs. 5) the *khandi*. *Chilhári* and *shembáti* bark is also used but not in such large quantities.

Next to these of Khará and Khánesh, the Thána forests are the largest and most valuable in the Presidency. Its Government reserves, stretching over an area of about forty per cent of the entire Thána, include Dáhanu, Máhim, Sálset, and other forests. The regular forest area before 1878 was 1629 square miles, but added in 1878. Of the whole area, 625 square miles have been provisionally gazetted as reserved and 1039 square miles as protected forest. These areas are merely approximate and the work of settlement and final selection is still in progress.

The following table shows in detail the present distribution of the forests:

Thána Forests, 1879.

	RESERVED.		PROTECTED.		TOTAL.	
	Miles.	Acres.	Miles.	Acres.	Miles.	Acres.
Dáhanu	147	11	170	376	317	387
Máhim	71	606	167	168	239	134
Bassein	39	523	73	542	113	425
Váda	99	332	50	560	150	252
Sháhápur	32	610	225	619	258	569
Mokháda	62	62			62	62
Bluwadi	21	212	68	90	90	67
Kalyán	35	202	41	76	76	459
Sálseto	23	516	31	138	55	11
Murhád	20	437	111	138	138	55
Kargat	53	330	31	359	85	43
Parvel	11	134	66	391	77	610
Total	625	195	1039	214	1664	409

In north Dáhanu, the northern watershed of the Varoli and Kálu rivers, west of Gambhírgad, is not well wooded, and, so much of it as is west of the line of rail, is baro. The country is more like Surat than Thána. The wild date, *Phoenix silvestris*, abounds in the ravines and stream beds. Further south the country is well wooded and the forests on the slopes of the principal hills, Gambhírgad, Barad, Mahálakshmi, and Segva, and on the coast range, are full of promising though not very large timber. The bamboo is not common, but teak is plentiful, and with it are found *ain*, *hed*, *kalamb*, *nána*, *bonda*, and other trees. Much timber-yielding flat land between the hills has been entered in the name of survey occupants and branch lopping has severely damaged the growth of *ain*, *hed*, and *kalamb*. Except in the nooks and ravines, some of the higher hills, where are old stately trees, the timber is almost all young. Up to fifty years ago the country was covered with good-ash tillage, which the Várlis and Kolis still try to carry on in stealth. Within the last twenty years these forests were razed for

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Production.

Forest Products.

Dáhanu.

Chapter II. Production.

Forests. Dáhanu.

sleepers for the Baroda railway, and for wood for the coast villages and for export, so that there are now only the remains of what were once, and the promise of what some day may be, fine forests. Excluding the petty division of Umbargaon, Government have reserved in Dáhanu all rights to trees, except that for field and house purposes survey occupants may use trees growing on their holdings, other than teak, ~~koa~~, and blackwood. Fair weather tracks, fit for timber carts, all parts of the sub-division. For about nine miles by Pasa and Ambesari and Ráyali, the range of hills which runs ~~to~~ to the sea blocks the way to the coast. No other tracks cross hills except at Áino and Vanai in the Ásbonda valley. Forest duce goes by sea, from Sanján and Sávtá, and from some smaller boat stations such as Dáhanu, Gholvad, Chinchui, and Vángáon. The drawback to Sávtá, as a place of export, is that wood from the inland forests is taxed in passing through the Ganjáð sub-division of Jawhár. For this reason, except north Jawhár timber which goes to Sávtá, the inferior port of Sanján secures most of the Dhampur and Damani produce. In addition to the export by sea, forest produce is also sent from the Vángáon, Dáhanu Road, Gholvad, ~~to~~ to Sanján and Bhilád railway stations.

Máhim.

The Máhim forests form three belts, to the west of the Baroda railway line, between the railway and the range of hills that runs nearly parallel to the railway from one to four miles inland, and to the east of the range of hills. The only forests to the west of the railway line are near Boisar station and on the Pophli hill in the south-west corner of the sub-division. The tract between the railway and the hill range has much teak especially in the north. Branch lopping and the fuel and timber demands of the coast villages have destroyed the *ain* and other trees of which traces show that there were once dense forests. The west face of the hill range is fairly clothed, but their store of timber is not to be compared with that on their eastern slopes. The whole country east of the coast range is well wooded. The best forests are on the slopes of the fortified hills of Asáva, Káldurg, and Tándulvádi. There are also reserves of some value about Asheri fort and the ranges near it, and in the villages of Barhánpur, Soma, Mendhvan, Gháneghar, Pola, Boránda, Khadkavna, Bára, Kondgaon, and Karsud in the north-east. The forests near Asheri are within easy reach of the Manor boat station and the Boisar railway station, and are full of young wood of good quality. The Takmak forests are in the villages of Jáyshet, Gánja, Dhekála, Khaira, and Háloli in the south-east, on the slopes of the high fort of Takmak, and between ranges that run north and south from this fort. These forests have a rich young growth of bamboos and of almost every kind of Thána forest timber, and are within eight miles of the boat stations on the Vaitarna. The remaining forests are on the range which runs parallel with the Vaitarna north and south, from Dahisar to Umbarpáda. The timber is similar to that in Asheri and Jáyshet, but *ain* and bamboo do not flourish on the western slopes. These reserves are nowhere more than five miles from water carriage. For sixteen miles along the course of the Vaitarna there are extensive forests

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Production.

Forests.
Máhim.

near the creek with tidal boat stations at every mile or two. From this creek and from the Máhim reserves within nine miles of its bank, it is believed that when systematic forest arrangements are complete, a yearly supply of more than 7500 tons (30,000 *khandis*) of firewood can be exported. Except in the Ashori petty division, transferred to the Dáhanu or Sanján, and in two villages which belonged to Kolvan, where Government have kept all rights in growing, survey occupants own the trees on their land except blackwood. There are fair weather roads all over the division. In the range, which runs from Dáhanu to the south of Máhim, four passes, at Shirgaon, Khánuvdi, Mahágaon, and Bára, are fit for carts. From Bára, as far south as the bank of the Vaitarna, there is no road for carts. The Vaitarna flows through the sub-division for about twenty-five miles, and vessels of twenty-five tons (100 *khandis*) can sail to Manor. Besides from Manor, forest produce goes by sea from Sáya, Dahisar, Khámoli, Tándulvádi, and other boat stations along the Vaitarna, from Muramba, Túrúpur, and Sátápáti on the coast. By land it goes from the Saphála, Palghar, and Boisar stations of the Baroda railway.

The whole of Váda is well wooded. The chief reserves are in the east, where there is one forest block of thirty square miles with no inhabitants and no private rights. This tract, stretching from the Pinjál to the Vaitarna, is cut from the rest of Váda by low hills through which there are only two passes fit for carts. There is much fine wood, but it cannot be profitably brought to market until a road is opened to Khardi station and the existing passes improved. Alimá, a flat forest in the alluvial soil of the Vaitarna, almost an island, contains some of the finest *ain* and teak in the district and a plentiful growth of bamboos. The other reserves are on and round the chief hills. The forests round the Kohoj hill are, on an average, eight miles from Manor. The forests on the Indgaon hills, on the part of the Takmak range that lies in Váda, on the slopes of the Hana and Domkávla hills on the Sháhápur border, and on the Dandá hill and the hills near Khopri, are all rich in teak, *ain*, *dhánda*, and other trees. In the red soil in the east *dhánda* is found in perfection and all other trees thrive. Government rights in all trees in occupied lands have been reserved, survey occupants being allowed to use for house and field purposes but not for trade the trees, other than teak, blackwood, and *tivas* growing on their land. In the fair season carts can travel over the whole except the east of the sub-division. For sea export the markets are Manor, Sáya, Bhiwandi, and Bhátána, and for land export the Átgaon and Vásind stations of the Peninsula Railway.

The part of Bassein to the east of the Tungár range lies in the Vaitarna watershed and is generally well wooded. In the coast strip to the west of the Tungár range, the forests are extensive, the chief being on the slopes of Tungár and Kámandurg, in the Pelhár, Káman, Chichoti, Poman, and Páya villages in the south-east, and in the villages of Náglá and Sasunavghar, which border the Bassein creek for two miles. The cluster of hills in the north has a fair

Váda.

Bassein.

Chapter II. Production.

Forests. Bassein.

amount of forest, teak, as well as *khair*, being plentiful. East of Tungár, in the valleys formed by the Tungár, Gotára, and Dyahári ranges, and the Takmak, Kála, and Dhamni hills, the forest growth is promising, and, at no distant date, will yield large returns. Until eight years ago these forests were freely cut by the people of the coast villages, and by sugar boilers not only for their own use but for export to Bombay. *Ain*, *hed*, *kalamb*, *nána*, *henda*, and teak grow in profusion. As the survey gave the occupants the property in the trees growing on their holdings, the occupied area is somewhat bare of timber; but the Government lands are well wooded. The chief forests are the portion of the Takmak block in Sakvár, Bhátána, and Medha; and of the Gotára block in Sávyán, Karjop, Gátegar, and the Tungár hill slopes. The timber is the same as in other sub-divisions, except that *hirda* does not occur and that *dhávda* does not flourish. Fair weather cart tracks give an easy outlet for forest produce to Bassein and the large coast villages. On the Tánša before it joins the Vaitarna are four boat stations, Usgaon, Bhátána, Khánivda, and Chimana, from within six miles of which, it is estimated that, by 1885 when the forests are ready to work by rotation, besides bamboos, about 3750 tons (15,000 *khandis*) of wood can be shipped yearly. Another boat station within nine miles of the south of the sub-division is Ju-Nándrukhi in Bhiwndi.

Bhiwndi.

The north of Bhiwndi, lying in the Vaitarna watershed, is comparatively flat and well-tilled, and, except fruit trees and teak, is bare of trees. But the ranges of hills that run north and south are fairly covered with timber. The flat lands near the Tánša have a thick growth of teak, with *ain* and other common, or *injáyali*,¹ trees, but branch lopping has greatly injured these forests. As far as the Gotára hill eight miles north of Bhiwndi there is no real forest such as there is in Máhim, Dáhánu, and Váda, although thirty years ago this country was covered with very fine timber except close to the rice fields. The change was caused by the railway demands, and since then by the gradual clearing from occupied lands of all wood except teak and blackwood. As occupied lands became stripped of timber, there was a considerable drain on Government lands, and, within the last few years, for fuel and wood-ash manure, cultivators have cut freely all over lands not included in first class forest reserves. The hills in the east and west of the sub-division are well clothed with timber. Máhuli to the east has good forests, and, in the west, are very large and valuable reserves on the slopes and in the valleys of the Kámandurg, Gotára, and Dyahári hills. From their size, the free growth of the young trees, and from their nearness to the boat stations of Ju-Nándrukhi and Bhiwndi, these are the most important forests in the sub-division. In central Bhiwndi, except on the hills near Láp, Kháling, and Koshimbi, there is little forest. Forest produce finds an easy outlet along fair weather cart tracks. The chief boat stations, Pisha, Bhiwndi, and Ju-Nándrukhi, communicate with the Thána creek, and, from them, timber and firewood can be shipped to Bombay at any time of the year.

¹ *Injáyali*, literally common or base, are those trees which, unlike teak, blackwood, and *livea*, are not considered the property of the state.

Chapter II.
Production.Forests.
Sháhápur.

The Sháhápur forest lands are divided into two groups by the Peninsula Railway. North of the railway and east of Khardi the forests are on the sides of the ravines, and on the slopes of the hills through which the Vaitarna and Pinjál flow. Every village has some forest. The best reserves are the Palinja forest in the villages of ~~Sáida~~ and Ámbra; in Suryamál, Gomghar, Kinista, Kurlod, Botoshi, ~~Kevnala~~, Anjnup, and Dápur in the south of Mokháda; and in Assa, Kogda, Ahira, Alra, Bobdari, Kirmiri, Vavaj, and Ruighar in the north. Teak and bamboo are plentiful, and in the northern forests are of good quality. Myrobalans are found chiefly in the villages of Káshti, Kinista, Kevnala, Suryamál, Gomghar, ~~Assa~~, and Sáida. In this part of Sháhápur survey occupant ~~from~~ there are few, were allowed to use for house and field purposes, but not for sale, all trees in their holdings except teak, ~~the~~ *pin*, *hed*, and *tivas*. With this exception, Government have reserved all rights in trees. There is little trade in wood, the country being so rugged that carts cannot be used except in a few of the northern villages and along the valley of the Pinjál. Wood for the Deccan has to be dragged by bullocks up the Shir, Humbáchimé, and Chandryáchimé passes. West of Khardi, in the north-west corner of Sháhápur, on the confused mass of hills between the Vaitarna and Tansa, is a considerable area of good forest, the best being the Bhuishet forest on the Aghai side of the Ikna hill. South of this and still north of the railway line, the country is well wooded, the chief forests being on the slopes and in the valleys of the Máhuli range, as in Khor, Pevli, Khosta, Bhávsa, Dahágaon, Kátbáv, Máhuli, and Kinista. Government own all trees in all lands, except in the villages of Koshimbra, Pevli, Khor, Boránda, Vándra, Kátgaon or Kátbáv, Dahágaon, Selavli, Vásind, Bhátsai, Sárnál, Páli, and Sána near Máhuli, which were transferred from Bhiwndi at the time of the settlement. The timber marts for north Sháhápur are, for export by land, the railway stations, and by sea Pishebandar and Bhiwndi. South of the railway, for about fifteen miles from the Sahyádris, are a series of plateaus seamed by river channels. The hills are rocky and bare. Most of the forest in the ravines of the Chor and Bhátsa rivers in the villages of Páthola, Kalbhonda, and Pálheri, is very good, while that on the plateaus is, as a rule, poor. Government own all trees in all lands, survey occupants having the right to use trees growing on their lands for field and house purposes. As this tract is much cut by ravines, the forests are difficult to work and there are few cart tracks for the export of produce. The markets are the Kására, Khardi, Átgaon, and Vásind railway stations. The Ágra road runs through the sub-division side by side with the railway. A road to open up the Chor river by the villages of Bábra and Jámblváda is soon to be made. West of this tract, and south of the railway the country, though passable by carts, is very rough. *Dhóda* grows to a great size especially in the deeper ravines, and teak, *pin*, *hed*, and *kalamb* of considerable size and good form are found in large quantities. The hills near the railway south of Vásind, and at Khara, ~~Satgaon~~, and Sarangpuri, are well clothed. But the south of Sháhápur is rather bare chiefly because, in the Kinavli petty division which formerly belonged to Murbád,

Chapter II. Production.

Forests. Sháhápur.

the survey gave the occupants proprietary rights in the trees on their holdings, except teak and blackwood. The only fair forests in Kinavli are about Ápta and Mána Khind and round the Dhusai hills, and near Ámbarja and in the Kálu river reserve. The last, an island of about 300 acres in the Kálu river, is full of large though not very well grown timber. *Hirda* is found on Máhuli and in the rugged country under the Sahyádris about Dholkhamb. *Dhávda*, teak, and *ain* are very plentiful. Except in Dahágaon and Kátbáv where young trees are coming up in great numbers, *chár* is not so common as in the coast sub-divisions.

Sálsette.

The Sálsette forest lands may be divided into two groups, those on the mainland between the Bombay creek and the Parshik hills, the belt of land known as Khorna *patti*, and those on the island of Sálsette. The Parshik range is poorly clothed. On the island there are good forests in the Vehár watershed, in the Yeur valley at Káshi Mira and Ghodbandar, and some valuable *bábhul* woods near the Borivli station of the Central India Railway. With these exceptions there is hardly any Government forest in Sálsette. All of it is in the hands of large proprietors such as Messrs. Wádia, Habibbhái, Byránji Jijibhái, and Telang. Considering their nearness to Bombay and the large population of Sálsette, the forests are of good quality and are full of young wood, straight, and well grown. Two railways and two roads give easy access to the Bombay market which can also be reached by the Thána creek.

Kalyán.

The Kalyán forests are on the Chanderi or Malangad range and in the ravines and hill slopes on the borders of Karjat and Murbád. The rest of the sub-division is comparatively bare. Teak is common, but, except in the forests on the Chanderi range, unreserved or *injayali* trees are scarce. The survey settlement gave the occupants the ownership of the trees in their lands except teak and blackwood. The result is that the uplands and a great portion of the Government lands have been cleared. The sub-division is well supplied with good fair-weather tracks and navigable creeks. The chief export centres are Kalyán and the Badlápúr and Titvála railway stations.

Murbád.

Murbád has no large reserves. The timber bearing tracts are on the Sahyádrí slopes and along the borders of Kalyán and Sháhápur. Near the Málsej and Nána passes the Sahyádris are well clothed. In the rough tract that stretches from five to ten miles from the foot of the Sahyádris the uplands are tilled, but there are forests in the ravines. Away from the Sahyádris, the north and central villages have a large quantity of small scattered teak and some blackwood. Other trees are rare as, at the time of survey, they were made over to the occupants and have since been cleared. The sub-division is well supplied with fair-weather cart tracks. The Titvála, Badlápúr, Váhind, and Neral railway stations are the chief timber marts.

Panvel.

The only forests in Panvel are round Mánikgad, on the Chanderi range, and on the slopes of Karnála, Kalha, and Ránsai. These forests are poor, and, though there is some teak on Mánikgad, it is

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Forests.

Karjat.

Finance.

of little size or value. The central hills and the Parshik slopes are very bare from the great demand of the large Bombay and coast population, and the occupied lands have been almost stripped of timber. The Poona-Thana road offers an easy outlet for forest produce, and timber and firewood are always in demand at Panvel. But the export is small and chiefly from private lands and villages.

Though there are some good reserves, Karjat, exclusive of Khálápur, is not a forest country. The chief forests are near the Sahyádris, towards the border of Kalyán, and on the slopes of Mátherán. Near the railway, between Karjat and Neral, there is a large area of land without any forest. At Khándas, Humgaon, Chochi, and Kondána in the east near the Sahyádris, and at Arda and Mála near the Kályán border, there is still much forest. In the south in Khálápur the chief forests are on the slopes of isolated hills and in ravines on Mátherán and Prabal. The uplands have little except teak, but of teak there is a good deal. Each village has its teak patch and good rafters are found, but, except in the Varoshi and Sundarvádi villages there is little other useful timber. Occupied lands are almost entirely bare. The sub-division is well supplied with fair-weather cart tracks. The chief mart is Neral on the Poona railway.

Forest receipts have risen from £6465 (Rs. 64,650) in 1870-71 to £16,072 (Rs. 1,60,720) in 1879-80. During the same time charges have risen from £4043 (Rs. 40,430) to £8487 (Rs. 84,870). The following is a statement of the yearly receipts and charges :

Thana Forest Revenue, 1870-1879.

YEAR.	Receipts.	Charges.	Revenue.	YEAR.	Receipts.	Charges.	Revenue.
	£	£	£		£	£	£
1870-71	6465	4043	2422	1875-76	12,460	6401	6059
1871-72	9841	4081	5760	1876-77	12,016	6381	5635
1872-73	7080	4481	2599	1877-78	11,827	5686	6141
1873-74	8099	5998	2101	1878-79	12,060	7811	4249
1874-75	11,172	9813	1359	1879-80	16,072	8487	7585

The following history of the chief questions connected with the forest claims of holders of land in Government villages has been contributed by Mr. E. J. Ebdon, C. S., Forest Settlement Officer.¹

Before the introduction of the revenue survey the following were the leading provisions with respect to trees in Government villages : 1, The felling of teak was universally forbidden and the right of Government to do this was never questioned ; 2, The right to all other trees upon their own lands was conceded to occupants ; 3, Lands in which sporadic cultivation of dry crops was carried on, or from which the cultivator was in the habit of taking branches and leaves for *ráb* or wood-ash manure, were treated not as private lands but as Government waste ; 4, The right of the cultivator

¹ Some account of the forest rights of large proprietors, *indmádr* and *indfatádr*, is given in the chapter on Land Administration.

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to take from these lands material for *rāb* was recognised, and, as a favour and not as a right, he was allowed to cut upon them common wood for house use, but not for purposes of trade; 5, In portions of the forest the following eight trees were reserved in addition to teak: *ain*, *Terminalia tomentosa*; *bibla*, *Pterocarpus marsupium*; *nāna*, *Lagerstroemia lanceolata*; *āsāna*, *Briedalia pectus*; *hed*, *Adina cordifolia*; *dhāvda*, *Anogeissus latifolia*; *kālab*, *Stephegyne parvifolia*; *shisav*, *Dalbergia latifolia*; latterly *shisav* and *tivas*, *Ougeinia dalbergioides*, were placed on the same footing with teak.

Under the revenue survey three distinct settlements were introduced, in Nasrápur, Karjat, and the petty division of Khádápur; in Kolvan and Sanján including Váda, Sháhápur, Dáhānu, and the petty division of Mokháda; and in all other sub-divisions.

Kolvan and Sanján.

In the case of Kolvan and Sanján alone were the provisions regarding trees clear and precise. In those parts of the district Government retained the ownership of all wood, the people being allowed to cut firewood and timber for field and house use in any lands except those set aside as Imperial Forests. Teak and blackwood *tivas* and bamboo were everywhere reserved, the people being allowed to cut bamboo for house purposes. No wood of any kind was to be exported or sold for export. These provisions have enabled Government to apply to Kolvan and Sanján a rule under section 75 of the Forest Act forbidding cutting of any tree without the leave of the Collector.

The effect of the other two settlements on proprietary rights in trees is doubtful, as it is not certain whether the Survey Joint Rules or Mr. Ellis' rules are in force in the Konkan. This question, which is chiefly of interest to the holders of *varkas* or uplands, awaits the decision of Government. It does not affect teak and blackwood, which under either set of rules remain Government royalties, the High Court having in the Pendse case decided that if the Joint Rules were introduced into the Konkan they were introduced with modifications to that effect. The main points involved are whether the holder can in all cases cut the trees in his holding without leave, and whether he is entitled to the trees without having bought them at a valuation. In Resolution 5040 of 8th September 1878, Government, in consequence of abuses, withdrew from landholders the privilege which it had a few years previously conceded of purchasing at a valuation the teak trees standing on their occupancies. It was ascertained that in some cases frauds, little less than gigantic, had been perpetrated with the help of the village accountants to whom the work of numbering the trees was entrusted.

Mokháda.

The subject of *rāb* or wood-ash manure attracted attention in the earliest days of the survey, that is in settling the Nasrápur sub-division in 1855. In the opinion of the superintendent of survey each rice holding had its allotted portion of what he termed *varkas* land, from which the cultivator drew material for *rāb* manure, cut grass for farm use or for sale, and in which he cultivated dry crops on payment of either a plough tax or a fixed *bigha* rate. These *varkas* plots he

believed to be sufficiently defined by boundaries existing in the understanding of the cultivators, and not to need expensive demarcation by the survey. Accordingly he proposed a system under which the branch and grass cutting privileges were guaranteed on payment of an addition to the rice rate, proportioned to the extent of *varkas* lands available in each village. This system was sanctioned experimentally in Nasrápur with the amendment that the privilege of free cultivation of *varkas* land should attach to a minimum payment of 7s. 6d. (Rs. 3-12) of rice assessment. Those whose rice assessment fell below that minimum were to pay for their *varkas* cultivation. At the same time Government ruled that sound principles demanded the separate taxation of this class of lands for whatever purpose used, and that the definition of its boundaries was necessary to prevent encroachments, disputes, and uncertainty. In future settlements the limits of *varkas* numbers were to be laid down.

In the first surveys plots of land varying from fifteen to 500 acres were demarcated and handed over to occupants under the name of *varkas* numbers. The holders of these numbers were placed on precisely the same footing as the holders of ordinary survey fields, although in most cases the so-called *varkas* numbers were composed of land that never had been and was never likely to be cultivated. The result was that as soon as the holders of these lands understood the position in which they unexpectedly found themselves, they began to take advantage of it by trading in their wood; and as about the same time stricter conservation laws gave an impetus to trade in private wood, the *varkas* fields were rapidly stripped, and notwithstanding the expostulations of the Conservator and Collector, no measures were taken to stop the destruction of trees. The application of the term *varkas* to these lands was perhaps unfortunate. *Varkas* is properly applied to the cultivation of inferior dry crops and has no connection with the idea of *ráb*. The term *ráb* again is often misused in English correspondence for *sindád* or *tahál*. *Ráb* is strictly applied only to the material when collected or burnt; the material may be cowdung or grass; but, when it consists of wood or branches, it is called *sindád* or *tahál*, and the land from which branches are cut is called *sindádi*. The bearing of these remarks will presently be seen.

For free grazing liberal provision was as a rule made by the survey. In portions of Panvel no assignments of grazing land were made. The whole of the waste area was classed as *parigh*, or the encircling belt, and the people were allowed to graze within undefined limits.

Except in Kolvan and Sanján the matter of the people's rights to fuel and timber was not taken into consideration at the time of the survey settlements.

In 1874-75 the *varkas* settlement of Nasrápur was revised, and numbers were marked out and handed over to claimants who were thus placed on the same footing as the occupants of *varkas* numbers in other sub-divisions. The revision though extensive, was only partial and has left half the population discontented, who have grounds for claiming in the unsurveyed portion of the waste lands.

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Ráb,

Varkas.

Free Grazing.

Fuel.

Varkas Revision.

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Forests.

Committee of
1863.

rights equal to those given to the occupants of the new *varkas* fields. Except the fact that in a very few exceptional cases the right of villages to take material for *ráb* from Government wastes has been recorded in the settlement papers, no more remains to be told of the proceedings of the survey department at the time of settlement in relation to the forest rights and privileges of the people.

About the year 1862, measures for the preservation of the Thána Forests began to be strictly enforced, and the numerous appeals against those measures led to the appointment of a Committee in 1863. The committee reported that the rights of private proprietors were such as had been specially conceded to cultivators by the state, or granted in deeds, and that besides these rights the agricultural classes enjoyed certain privileges, which were, (1) the customary privilege of cutting material for *ráb* in land attached to rice fields; (2) of cutting firewood gratis in Government forests for domestic use; and (3) of free grants of wood for agricultural purposes and for dwelling houses, subject to special permission.

The committee dismissed the subject of *ráb* with the remark that the lands over which the privilege was exercised had been demarcated and assessed, and that rights in them in no way differed from those pertaining to cultivated lands generally; and that consequently the objection which Government had originally raised to their being used gratis for this purpose had vanished. The suggestions made by the committee with regard to the other classes of privileges led to the employment of officers of the survey department on the demarcation of Government forests and village forests in several parts of the district.

Demarcation.

Judging from subsequent events it seems fair to assume that during this demarcation, the real extent to which the privilege of cutting material for *ráb* was being exercised became apparent for the first time and it dawned upon the authorities that the alleged provisions of the survey were insufficient. No rules appear to have been issued for the management of the newly demarcated Government and Village Forests, but in 1867 the Collector gave an order to the Murbád mámlatdár to the effect that *ráb* was not to be cut in the Government Forest, but might be cut in Village Forests and grazing lands, or in grazing lands only where demarcation had not taken place.

It was subsequently acknowledged that the attempt of the survey to define *ráb* numbers had failed, and that in many cases no such lands had been set aside. Where no lands had been set aside for *ráb* it was said that the right of taking *ráb* from grazing lands had been admitted at the time of the settlement. This statement was made by the Collector after consultation with Colonel Francis the Survey Commissioner, so that it is to be presumed that there were grounds for it, although no other record exists of such a concession having been made in many cases where it might reasonably have been looked for.

It does not seem improbable that the application of the misnomer of *varkas* to *sindádi* land may have contributed to the confusion.

with which this subject is surrounded. An occupant when asked to point out his *varkas* plot may not have understood that *sindádi* land was referred to, and he and the survey officer may frequently have been at cross purposes. Ever since it was discovered that the committee of 1863 had erroneously stated that all lands from which *váb* material was drawn had been surveyed and assessed, order and counter order on the subject of *váb* have been issued. The result has been that the wants of the landholder have been carefully attended to, and that the sound policy of taxing the privilege announced in 1856 has been lost sight of.

The privilege of taking firewood from the forests had been exercised by the people with little restraint until shortly before the date of the report of the committee of 1863. In that year an attempt had been made to regulate the exercise of the privilege by restricting individuals to certain weights of fuel per head and the time of cutting to the months between August and January. These changes caused great excitement. The Revenue Commissioner recommended the demarcation of tracts for the use of the people and the matter was temporarily settled by allowing the people, pending demarcation, to cut headloads of inferior wood free of charge. The committee of 1863 regarded the firewood privilege as a right and recommended its continuance in spite of the harm it did to the forest. Government finally approved of a plan which allowed landholders free access to all but seven kinds of trees in tracts to be demarcated for the purpose. Inquiry was directed to the cases of villages that had no tree-land in their limits in order to avoid the mistake of granting them unnecessary privileges.

In the demarcation carried out by survey officers after 1863, no rules for regulating the management of the demarcated tracts were laid down, and the demarcation itself was open to the objection that it left Government nothing but valueless ground as Imperial Forest. Nor does it appear that any formal inquiry was instituted into the rights of forestless villages. It was at any rate assumed that, except the very poorest classes, the inhabitants of the coast villages were to pay for their firewood. And a few abuses of privilege were put a stop to, such as the use by sugar-boilers and liquor-distillers, for the purposes of their business, of wood obtained nominally for domestic use; and the practice by which well-to-do fishermen of the coast obtained their wood supplies by bartering fish with the wild tribes for wood, in which transaction nothing passed into the pockets of the forest department. The main points that have been insisted on in the various orders that have been issued on the subject, have been the maintenance of customary rights, the extension of the utmost consideration to the poorer classes, and the preservation of the forests by the adoption of a system of rotation and by the reservation of a limited number of the better kinds of trees.

The subject of free grants of timber for house and field uses was rather complicated before the issue of Government Resolution 385 of 21st January 1880 and 5977 of 12th November 1880, which cancelled previous rules and directed that no timber grants should be made without the sanction of Government.

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Firewood.

Free Grants.

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These resolutions appear to have been issued on the understanding that under the Survey Settlement occupants of land were entitled to wood for field tools. The existence of such a guarantee except in the case of the Kolvan and Sanjān settlements is doubtful. Under previous orders of Government the control of grants of wood for field purposes had been placed in the hands of the forest department, while that of grants for other purposes remained with the revenue department. The establishment of depots for the supply of free timber for field purposes was fully considered in 1876-77, and abandoned for the present. In reporting on the subject of free grants the committee of 1863 expressed the opinion that the privilege was not communal but personal, and that Government could continue or stop it at pleasure; and that the improved circumstances of landholders justified the withdrawal of the privilege, discretion being left to the Collector to deal with extreme cases. This principle has since been adhered to.

Demarcations.

The following forest demarcations have received the sanction of Government: (1) Three villages in Vāda by Messrs. J. M. Campbell, C. S., and F. Birkbeck, C. S., 1st class Reserves 18,836 acres, 2nd class Reserves 4259 acres, sanctioned in Government Resolution 6176 of 8th November 1873; (2) Twenty-one villages east Vāda by Messrs. W. Allen, C. S., and G. L. Gibson, Assistant Conservator, 1st class 31,793 acres, 2nd class 6,322 acres, sanctioned in Government Resolution 4242 of 24th July 1876; (3) Eight villages of Bassein and Māhim by Messrs. A. K. Nairne, C. S., and G. L. Gibson, Assistant Conservator, 1st class 17,206 acres, 2nd class 7481 acres, sanctioned in Government Resolution 5909 of 9th November 1874; (4) Thirteen villages of Kalyān by Mr. W. F. Sinclair, C. S., Special Demarcation Officer, 1st class 7075 acres, 2nd class 3743 acres, sanctioned in Government Resolution 348 of 19th January 1877. Transfer to Kalādgi on famine duty interrupted Mr. Sinclair's work; but he submitted proposals on demarcation in Sālsetto, Panvel, Karjat, Kalyān, Shāhāpur and Murbād, which have not been formally sanctioned.

Fruit Trees.

The usufruct of fruit-trees in grazing and other Government waste lands is, as a rule, in the enjoyment of members of the village communities, the trees being the property of Government. No attention appears to have been given to the subject till, in 1864, Mr. C. W. Bell, C. S., directed the māmlatdār of Sālsetto to take agreements from claimants on their promise to pay a nominal cess of one anna a tree in acknowledgment of the rights of Government. This cess continues to be levied in Sālsetto on a large number of trees the names of the holders being registered in the village books. The produce of trees not registered is yearly sold by auction on behalf of Government. In other sub-divisions the trees have been partially registered but no assessment is levied. The effect of notices issued under the Forest Act has been to elicit a vast number of claims to this kind of property which await settlement.

Domestic Animals.**Cows.**

The chief domestic animals are oxen, cows, buffaloes, sheep, goats, and horses:

Of oxen, the 1879-80 returns show a total of 142,050, and of cows

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Cows.

of 125,158 head. Except in Mokháda, the east of Váda, and Sháhápur, little attention is paid to the breeding of cattle, and they are, as a rule, small and poor. In Mokháda considerable care is taken in the choice of bulls, which are generally bought from Násik graziers, the Kánadás' cattle being considered the best.¹ A good bull costs about £7 (Rs. 70); the points looked for are bone, girth, and temper, colour being not so important. Where a cattle owner has a good stock of cows he buys one or more bulls for use in his farm, but where a man has only a few cows, he borrows a bull or buys one in partnership with others. The calves are not stinted of milk. The amount of milk the mother gives is ascertained, and, if very abundant, part is taken for sale or home use, but if the yield is scanty the calf is allowed to drink it all. A pair of oxen of the ordinary breed cost from £2 10s. to £3 (Rs. 25-Rs. 30), and a cow about £1 12s. (Rs. 16). Like the oxen the cows are poor, yielding only from 1½ to two pints ($\frac{3}{4}$ -1 *sher*) of milk a day. Except oxen used in carts, which generally get some oil-cake, their only food is grass and occasionally rice straw. Grazing is the great resource of the Kolis, Thákars, and Kánadás of Mokháda. They always speak of their cattle as wealth, *lákshmi*. As their herds increase beyond what are needed for the plough, the spare cattle, nearly always oxen, are sent to the coast for sale. A good bullock fit for sugar-mill and cartwork sells for about £4 (Rs. 40), and exceptionally fine animals for anything up to £10 (Rs. 100). During the rains the Mokháda cattle graze in the uplands, *máls*, and, as water grows scarce, many are sent to the Násik district, to the Váda, Bassein, and Máhim sub-divisions of the Thána district, and to Jawhár near large river pools. Once in eight years, when the *kárví*, *Strobilanthes grahamianus*, has flowered and is covered with the sticky exudation known as *mel*, herds of cattle gather from all sides to feed on it. In January 1880 the *kárví* on the Anjaniri and Válvihir hills in Násik came to flower, and thousands of cattle went there to graze. In all parts of the district many calves are reared on the share system. When a man has a calf which he cannot look after, he agrees with a grazier to graze it and take care of it until it is saleable, when the price is equally divided.²

She-buffaloes are returned at 33,443, and he-buffaloes at 53,687. Buffaloes are used for tillage and draught. When not giving milk the cow-buffalo is used for tillage but never for draught.

B. buffaloes.

Large numbers of cattle are owned by professional herdsmen, Dhangars and Gavlis, who sell the milk, butter, and male calves.

Horses, returned at 1353, are none of them more than ponies, stunted by poor food and careless breeding. Their price varies from 16s. to £4 (Rs. 8-Rs. 40) and averages about £1 14s. (Rs. 17).

Horses.

¹ The Kánadás are professional graziers whose head-quarters are in Ahmednagar. They are found along the Násik border and a few in Mokháda and Jawhár.

² In some villages in the part of the district north of Bassein Dr. Hové (1787) observed herds of cattle, which were the only riches of the people and of such moderate price that he could have purchased as many as he pleased at a rupee a head. They were the same as the Gujarát species with hunched backs, but only miniatures compared with those commonly met at Dholka and Limbdi. Hové's Tour, 191.

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Domestic Animals.

Sheep.

Sheep and goats are together returned at 42,316. The sheep are owned chiefly by Dhangars, and the goats by Dhangars, Várlis, Thákurs, Kolis, and Kunbis. There are no varieties of breed. The milk is sold to neighbours, the animals themselves to Khátiks or butchers in the larger villages, and the wool to the blanket-weaving Dhangars in the towns.¹

Asses.

Asses are used only by Beldárs, Vádars, Kolhátis, and other wandering tribes. Pigs are found in most Christian villages.

Fowls.

The chief domestic fowl is the hen which is reared by Musalmáns, Christians, the mass of the agricultural classes, and largely by the wilder tribes. About Bhiwndi and Kalyán many Musalmáns live by buying hens in the villages, and carrying them by road in bamboo frames into Bombay for sale. Turkeys are reared to a small extent by Christians, and ducks and geese by Musalmáns.

Wild Animals.

Of Wild Animals² the chief is the Tiger, *nágh*, *Felis tigris*, which, though becoming rare, is still found at all seasons in the forests on the slopes and valleys of the Sahyádris, and in the principal detached ranges and hills such as Tungár, Máhuli, and Takmal. Scarcely any hill or forest of any size is beyond the regular beat of some tiger, who there finds food and shelter for some days during the year. About a century ago (1774), the Sálsette hills were infested with tigers who came freely down to the plains. They not only preyed on sheep and oxen, but sometimes carried off human beings.³ Some years afterwards (1787) they were so numerous in the hilly parts that Dr. Hové, while travelling in the district, hardly passed a day without starting several.⁴ Formerly the mangrove swamps of Dáhánu and Máhim, and the *karanál* covered plains about Boisar in Máhim were favourite haunts of the tiger, but since the Baroda Railway put up its wire fencing, a tiger has never been heard of west of the line. They seem to dread the fencing and never cross it. The natives speak of two kinds of tiger, the ordinary tiger and one called the day-light tiger, *kirnya vágh*, which appears near houses and fields about sunset and sunrise. The day-light tiger is described as smaller, brighter, and more dangerous than the ordinary tiger. These day tigers are perhaps young ones bold from inexperience. In some one or other of the coast sub-divisions, there is generally a man-eating tiger. The very large number of man-eating tigers is probably owing to the large flocks of cattle that are herded in the woodlands and hills by young boys, who, trying to drive off the tiger when it seizes a bullock, are themselves attacked and killed. Once the tiger sees what an easy prey the boys are, he

¹ In some of the villages in the part of the district north of Bassin Dr. Hové (1787) saw sheep with long wool, which was soft and white as the finest Gujaráti cotton. The inhabitants made their winter covering from this wool, and though they were made of a thick texture, they were remarkably light in proportion. Hové's Tours, 101.

² In the beginning of the fourteenth century (1324) there were, according to Friar Oderic, great numbers of black lions. Yule's Cathay, I. 60.

³ Mr. Forbes mentions the case of a tiger entering a summer-house in a garden in Thána. Oriental Memoirs, I. 428.

⁴ Hové's Tours, 98. When on a visit to the Vajrábái hot springs, he was warned to be on his guard against tigers. On his way back, after crossing the first two hills, he saw two, and in a short time three more. Ibid, 17.

Chapter II.

~~Forest~~
Wild Animals

takes to killing them, and nothing is commoner in inquest reports than to find that the tiger charged through a herd of cattle to kill the boy or girl in care of them, and that the first intimation the villagers had of the death was seeing the cattle galloping back in panic without their herdsman.¹ In the five years ending 1879 fifty-three human beings and 935 head of cattle were killed by tigers. During the same period ninety-nine tigers were slain.² The PANTHER, *bibla* or *ar vāgh*, *Felis pardus*, and the LEOPARD, *khadya*, *kutra khadya*, or *bibla*, *Felis leopardus*, are both found in considerable numbers in the wilder sub-divisions. They generally prey on calves, goats, dogs, and fowls, but the panther sometimes kills full grown cattle. Both occasionally kill human beings. They are not easy to find owing to the very large area of forest country. During the five years ending 1879, fifty-five panthers and leopards were slain and 687 head of cattle were killed by them. The BLACK LEOPARD, *ohs melas*, has been seen in the district but is very rare. The HYENA, *taras*, *Hyæna striata*, is common in all parts of the district. It occasionally kills dogs, goats, or sickly cattle, but does little harm. It lives chiefly on dead cattle. The WOLF, *lāndga*, *Canis pallipes*, is occasionally but very seldom found in Mokhadā. It apparently strays there from the Deccan. The JACKAL, *kolha*, *Canis aureus*, is common all over the district. The GREY FOX, *khohad* or *lohr*, *Vulpes bengalensis*, is common towards Umbargaoon. The WILD DOG, *kolsuna*, *kolsunda*, or *kolusna*, *Cuon rutilans*, is also met with.³ The BISON, *gara*, *Gavæus gaurus*, is not common but occurs in thick and large forests like those of Jawhār and Māhuli. The TINGAR

¹ Mr W B Mulock, C S.

² The details are 26 in 1875, 36 in 1876, 19 in 1877, 7 in 1878, and 9 in 1879.

³ I have seen them in Vada, and, in 1875, I recollect a jack killing eleven sheep from one flock at Pīk on the Jawhār border. Mr G. L. Gibson. The wild dog comes into Ihāna from the Sahyādri hills where, fifty years ago, they were very numerous. Captain Mackintosh (Trans Bom Geog Soc I 200) gives the following account of them in 1836. The animal termed by us the Wild Dog is known to the natives by the name of *kolasma*, *kolavra*, and *kolusa*. It is common all along the Sahyādri hills. It is about the size of a panther, with very powerful fore quarters, narrow tapering loins, black and pointed muzzle, and small upright ears. The tail is long with a bunch of hair at the tip. The *kolasma* is of a darkish red, has great speed, and hunts in packs of five, eight, fifteen, and even as many as twenty-five, and is extremely active, artful, and cunning in mastering his prey. They hunt *sāmbār*, *nūgar*, hyenas, deer, jackals, hares, hogs, bears, porcupines, and quails, and occasionally kill a tiger. All animals dread them. They move about during the night in search of food, but should an animal come near them an hour or two after sunrise, or shortly before sunset, they will attack it. During the day they remain quiet in their hiding places. When they are on the look-out for food and one of them finds an animal worth capturing, he barks or whistles to the rest of the pack. All are on the alert, move on rapidly and post themselves slyly round the spot. Then they gradually close on the animal, who on seeing one or two of them takes fright, and is panic-struck when he finds that enemies are posted in every direction in which he tries to fly. Paralysed with fear he stands still and the dogs, seeing his confusion, run in on him, pull him down, and tear him to pieces. A small pack have been known to gratify their hunger by tearing away mouthfuls while the animal was still alive and standing. There are few instances of their attacking villagers' cattle, but they kill stray calves if they fall in with them. Kols never molest the wild dog. In fact they are glad to see them for they occasionally kill tigers, and in consequence are considered by the people as the protectors of their cattle. They also protect their fields, for neither *sāmbār*, deer, nor hog care to go near places frequented by wild dogs.

Chapter II.
Production.
Wild Animals.

range used to be a favorite haunt of the bison, and they still frequent its more distant spurs. In 1871 two bison were killed on the edge of the Vehár lake in Sálsette.¹ The BEAR, *asval*, *Ursus labiatus*, was till lately found in the more remote of the rocky forest-clad hills in Sháhápúr, Bassein, and along the line of the Sahyádris. It may now be said to be extinct in Thána though heard of occasionally in Jawhár. The INDIAN WILD BOAR, *dukar*, *Sus indicus*, is common. Their young are often caught and brought up with cattle to avert the evil eye and sickness. The PORCUPINE, *sálu*, *Hystrix leucura*, is common on all the higher hills. The tiger occasionally kills and eats them, quills and all.² The ALLIGATOR, *susar*, *Crocodilus palustris*, is found in estuaries such as the mouth of the Kalyán creek and in the deeper fresh water river pools.

Of the Deer tribe the *sámbar*, *Rusa aristotelis*, is found along the Sahyádris, and on high densely wooded hills such as those in Bassein and Sháhápúr. It is more common in the north than in the south. In May, when the wild plantain sends forth its juicy shoots, the *sámbar* and bison pass days without water. The SPOTTED DEER, *chital*, *Axis maculatus*, is found in Karjat, Murbád, Kalyán, Sháhápúr, and Bassein, but not in any number. The RED-FACED OR BARKING DEER, *bhenkar* or *dardya*, *Cervulus aureus*, is not uncommon in the better wooded sub-divisions. The MOUSE DEER, *akira* or *pisora*, *Momimna indica*, is found in the northern sub-divisions where it is not uncommon. The BLUE BULL, *nilgai* or *rohi*, *Portax pictus*, is found in Sháhápúr, Murbád, and Kalyán, but is not common. The FOUR-HORNED ANTELOPE, *bhenkri*, *Tetraceros quadricornis*, is found all over the district.

Of smaller animals, the CIVET CAT, *javádi mánjar*, *Viverra malaccensis*, also called *gandharya* or the stinker, is found in the heavier forests such as those on Tungár in Bassein. The civet, *kasturi*, extracted from it, is much prized by the natives. The Common or Black Tree-Cat, *kál mánjar*, *Paradoxurus musanga*, is not uncommon. It is believed to drink the palm juice, *tádi*, from the pots in which it is gathered. Of the *mungus* there are two varieties, the LARGER, *kathurya*, *Herpestes vitticollis*, found in the heavier forests especially in Bassein and believed not to kill snakes, and the SMALLER, *sarpya*, *Herpestes griseus*, believed to be a deadly enemy to snakes. Of HARES, *sasas*, there are two kinds, *Lepus ruficaudatus* and *Lepus nigricollis*, both common in the district. The former, the larger of the two with a white star on the head, is known in Bassein as *pend sasa*, and the latter as *pámturya*. The OTTER, *ud*, *pán mánjar*, or *huna*, *Lutra nair*, is found in the estuaries of the larger rivers. The RED SQUIRREL, *Sciurus elphinstonei*, is met with but is very rare. The STRIPED SQUIRREL, *Sciurus palmarium*, is very common as is also the *Sciurus tristatus*, all of them called *khár* or *khári*. The FLYING

¹ Mr. W. B. Mulock, C. S.

² I cut the remains of a porcupine out of a tiger in the beginning of June 1880. The tiger's skin was full of bits of quills over which eyes had formed, and a quill had run three inches into the membrane near the nose. Mr. G. L. Gibson.

SQUIRREL, *pakha*, *Pteromys petaurista*, is common in the northern sub-divisions and along the Sahyádris. The ANT-EATER, or SCALY PANGOLIN, *khatla mánjar*, *Manis pentadactylla*, is found on the Sahyádris. Its scales are prized as charms. The APE, *vánar*, *Presbytis entellus*, is common in most of the hill forests. The MONKEY, *mákad* or *kelya*, *Inuus pelops*, is found in the Sahyádris and in the larger hill forests.

Except the bison and the larger felines, all animals are killed by the natives in pit-falls, and by nets and snares. Large numbers of tigers and panthers, as well as other animals are shot with guns, and a smaller number with arrows. Snares are very cleverly made by the Thákurs and Várlis especially the spring noose, *hasali*, which is used for catching hares, partridges, and spurfowl.¹ *Sámbar* and wild boars are occasionally killed by burying in the mud of their wallowing places boards armed with long sharp spikes. They cast themselves on the mud and are wounded or killed by the spikes. Nets called *vághur* are used chiefly by Thákurs. Kunbis generally eat the flesh of the *sámbar*, *chital*, *bhukri*, porcupine, hare, mouse-deer, and wild boar. Várlis and Káthkaris eat almost every animal. The flesh of tigers, panthers, leopards, and bears, is taken medicinally. A tiger's or panther's gall bag and clavicles, and their fat, milk, and urine, are much valued. A tiger's tooth ground to powder is often given to weak children. Monkeys, of which *Inuus pelops* is eaten by the Várlis and Káthkaris, are valued as yielding charms, the top of a monkey's skull, worn as an earring, being regarded as a specific for headache. Porcupine's stomach is much used as medicine, and a cap made of the fur of a jackal killed on a particular day is thought a cure for fever.

The district is everywhere more or less infested with snakes, both venomous and harmless. During the five years ending 1879 491 deaths were caused by snake-bites. The following are the chief varieties. The Cobra, *nág*, *Naja tripudians*, is of four kinds, white, yellow, red, and black. All except the black have spectacles on their hoods. The last two kinds are supposed to be the most vindictive. *Manyárs*, *Bungarus*, of different colours are found in the district. Of these the species known as *ladguli* is alone supposed to have fangs. Another variety known as *chútri* is supposed to wound with its tongue. The Rock Snake, *dháman*, *Ptyas mucosus*, is either black or red. There is a small species of rock snake called *adhela*, perhaps *Ptyas korros*. The Cham Viper, *ghonas* or

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Snakes.

¹ A circle about six inches across is made by driving six inch bamboo pegs into the ground to the depth of about three inches. A springy rod of elastic wood or bamboo, about six feet long, is driven into the ground about three feet from this circle. To the rod is attached a cord with a running knot which forms a noose, and to this knot is fastened a smaller string to the end of which a piece of stick is tied which exactly fits the circle of pegs. The knot is so arranged that it will not give way until the string tied to it is released. The rod is bent down, the noose placed round the circle of pegs on the outside, and the string which acts as a trigger is drawn down and the piece of wood tied to it is fitted into the circle of pegs so that a slight touch will release the string and let the noose fly back. When this is done a head of *nágli* is placed under the stick. When a hare smelling this tries to get it, he moves the small stick, sets free the noose and the spring or bent rod flies up drawing the noose round his neck and strangling him. Mr. G. L. Gibson.

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Production.
Snakes.

kándár, *Daboia elegans*, is generally three feet long and is of two kinds, black and red. The *kándár* is generally distinguished from the *ghonás*, the latter being considered harmless and the bite of the former highly dangerous. Probably the *kándár* is the full grown *Daboia*. The bite of another variety of the *ghonás*, known as *aghya*, causes a burning feeling all over the body. The *phursa*, *Echis carinata*, is of two kinds, red and black. Both are highly poisonous. The Common Green Tree or Whip Snake, *sarptol*, *Passerata mycterizans*, is generally about two and a half feet long and is supposed to be poisonous. Another species of whip snake is known as *harantol*. The Checkered Snake, *divad*, *Tropidonotus quincunciatus*, usually known as the water snake, is found in fresh water and is harmless. Of the Sand Snake, *dufonda*, there are two varieties, Black, *Eryx johnii*, and Red, *Gongylophis conicus*. The Indian Python, *ajgar*, *Pythor molurus*, is generally six to nine feet long. There is another variety of the python called *chitaya*. Besides the above, the following are mentioned as more or less poisonous: The *takshak* of reddish colour, about nine inches long; the *guhera*, about a foot and a half long; the *virola* found in water; the *kándya*; the *khadya*, slender and short and of a dusky colour, supposed to cause instantaneous death; the *chudaya*, with black, yellow, and white stripes; the *kanánda*, about a foot and a half long; the *erandya*, white and about three feet long; the *jogi*, from four to six feet long with black and white spots; and the *chapta*, or *dholya*, found in the hollows of trees, whose bite is said to be most deadly. Of harmless snakes the following are given: The *pánsarda*, from one and a half to three feet long; the *náneti*, about two feet long; and the *pánsarp* and *dundu*, both found in fresh water.

Birds.

Of the birds of Thána the Collector Mr. W. B. Mulock, G. S., has supplied the following list¹:

Vulturidae.

Raptores. Of Vultures the Indian King or Black Vulture, *Otogyps calvus*, and the Longbilled Brown Vulture, *Gyps indicus*, are found in precipitous hill sides. The Whitebacked Vulture, *Pseudogyps bengalensis*, is common, and the White Scavenger Vulture, *Neophron gingivianus*, occurs in most parts of the district.

Falconidae.

Of Falcons there are the Shahin, *Falco peregrinator*, the Lagger, *Falco jugger*, the Redheaded Merlin, *Falco chiquera*, and the Kestrel, *Cerchneis tinnunculus*.

Accipitridae.

Of Hawks there are the Shikra, *Astur badius*, and the Sparrow Hawk, *Accipiter nisus*.

Aquilinae.

Of Eagles there are the Tawny Eagle, *Aquila vindhiana*, the Black Eagle, *Neopns malayensis*, and the Crestless Hawk-Eagle, *Nisaetus bonelli* called *morghar* or *moragh* by the Maráthás. The Crested Serpent Eagle, *Spilornis cheela*, which is common among the higher hills of Tungár, Takmak, and Máhuli is a beautiful bird whose wild cry, as it soars over the deep ravines, cannot fail to attract attention. The natives call it *panghol* and have an idea that if it cries at night,

¹ Mr. Mulock has kept Jerdon's names and spelling.

no animal, not even the tiger, will move or drink till daybreak. The nest with eggs has been found below Tungár, and with young on Gambhírgad.

Of Buzzards there are the Long-legged Buzzard, *Buteo ferox*, the White-eyed Buzzard, *Butastur teesa*, and the Pale Harrier, *Circus macrurus*.

Of Kites there are the Bráhmañi Kite, *Haliastur indus*, and the Common Pariah Kite, *Milvus govinda*.

Of Owls there are the Indian Screech Owl, *Strix javanica*, the Grass Owl, *Strix candida*, the Brown Wood Owl, *Syrnium indrani*, and the Horned Owl, *Bubo bengalensis*. The last may be seen and its loud hoarse hoot heard in the Thána forests. And in many hollow trees may be found the Spotted Owlet, *Carine brama*, the *pingla* of the natives.

Insectores. Many of the Swallow, Martin, and Swift tribe are common.

Of Nightjars the Jungle Nightjar, *Caprimulgus indicus*, and the Common Indian Nightjar, *Caprimulgus asiaticus*, with their noiseless flight and peculiar note are well known. The Maráthás call them *kápus*. The nest with eggs has been found on Tungár.

The Indian Bee-eater, *Merops viridis*, and the Indian Roller, *Coracias indica*, are found everywhere.

A number of Kingfishers occur along the coast, of which the Brownheaded, *Pelargopsis gural*, the Whitebreasted, *Halcyon smyrnensis*, the Three-toed, *Ceyx tridactyla*, the Common Indian, *Alcedo bengalensis*, and the Pied, *Ceryle rudis*, are the commonest.

The Great Hornbill, *Dichoceros cavatus*, have been found at the Bor pass.

Scansores. The Parrot tribe is represented by the Roseringed Paroquet, *Palæornis torquatus*, the Roscheaded, *Palæornis purpureus*, and the Bluewinged, *Palæornis columboides*.

Woodpeckers are numerous in the forests and draw attention by pecking or hammering on trees, and by their very harsh cry. The Yellowfronted, *Picus marathensis*, and the Blackbacked, *Chrysocolaptes festivus*, are the most common.

Of Barbets the *tuktuk* or the Coppersmith bird, *Xantholama hæmacephala*, is heard everywhere from the middle of Thána town to the deepest forests. The Malabár Green Barbet, *Megalæma inornata*, and the Small Green Barbet, *Megalæma viridis*, are both plentiful.

The Indian Koel, *Eudynamys honorata*, is common everywhere, and its distracting cry is heard throughout the hot weather.

The Coucal or Crow-pheasant, *Centrococcyx rufipennis*, is also very common, and its deep mournful note sounding suddenly close at hand is often startling.

Tenuirostres. The Violeteared Red Honeysucker, *Oethopyga vigorsii*, and the Purple Honeysucker, *Cinnyris asiatica*, are found throughout the district. The latter builds in the Collector's garden

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Birds.
Dileoninae.

Strigidae.

Hirundinidae.

Caprimulgidae.

Meropidae.
Coraciidae.

Halcyonidae.

Bucerotidae.

Psittacidae.

Picidae.

Alcedinidae.

Coliidae.

Centropodidae.

Nectarinidae.

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Chapter II.
Production.

Birds.

Laniidae.

in Thána. Both the European, *Upupa epops*, and the Indian Hoopoe, *Upupa ceylonensis*, are plentiful.

Dentirostres. The Shrike family seems less represented in the Konkan than in the Deccan. The Rufous-backed Shrike, *Lanius erythronotus*, and the Common Wood Shrike, *Tephrodornis pondicerianus*, have been recorded.

Campephaginae.

The Orange Minivet, *Pericrocotus flammeus*, and the Small Minivet, *Pericrocotus perigrinus*, are abundant.

Dicrurinae.

The Drongo Shrikes are common in the forests, and the Common Drongo Shrike or Kingcrow, *Buchanga atra*, is found everywhere. The Whitebellied Drongo, *Buchanga caerulea*, is pretty plentiful in the forests and its nest has been found in March. The Large Racket-tailed Drongo, *Edolius malabaricus*, called by the natives *goshia* or *bhimráj*, is found in all the deeper forests. Its song before daybreak is, perhaps, the most musical note that is heard in the Thána woods.

Muscicapidae.

The Paradise Flycatcher, *Muscipeta paradisi*, though not common is occasionally seen. During the last two cold seasons one has visited the Collector's house in Thána, and moves from window to window apparently catching flies and spiders. The Whitespotted Fantail, *Leucocerca pectoralis*, is very common, and the Verditer Flycatcher, *Stoporala melanops*, the Blue Redbreast, *Cyornis tickelli*, and the White-tailed Robin, *Erythrosterina parva*, are not uncommon.

Merulidae.

Of Thrushes the Malabár Whistling Thrush or Lazy School Boy, *Myiophonus horsfieldi*, the Yellow-breasted Ground Thrush, *Pitta brachyura*, and the Blue-Rock Thrush, *Cyanocinclus cyanus*, the Blue-headed Chat Thrush, *Petrophila cinclorhynchus*, the Whitewinged Ground Thrush, *Geocichla cyanotis*, and the Blackcapped Blackbird, *Merula nigropileata*, are found.

Timaliinae.

Of Babblers there are the Yelloweyed Babbler, *Pycnonotus sinensis*, the Nilgiri Quaker Thrush, *Alcippe poiocephala*, the Whitethroated Wren Babbler, *Dumetia albogularis*, the Spotted Wren Babbler, *Pellorneum ruficeps*, the Southern Scimitar Babbler, *Pomatorhinus horsfieldi*, the Large Grey Babbler, *Malacocercus malcolmi*, and the Rufoustailed Babbler, *Malacocercus somervillei*.

Brachypodidae.

Of Bulbuls there are the White-browed Bush Bulbul, *Ixos luteolus*, the Redwhiskered Bulbul, *Otocompsa fuscicaudata*, the Common Madras Bulbul, *Molpastes haemorrhous*, the Common Green Bulbul, *Phyllornis jerdoni*, and the Malabár Green Bulbul, *Phyllornis malabaricus*.

Phyllornithinae.

Oriolinae.

Of Orioles there are the Indian Oriole or Mango Bird, *Oriolus kundoo*, and the Bengal Black-headed Oriole, *Oriolus melanocephalus*.

Sylviadae.

Of Robins there are the Magpie Robin, *Copsychus saularis*, the Shama, *Cercotrichas macrura*, the Indian Black Robin, *Thamnobia fulcata*, the Whitewinged Black Robin, *Pratincola caprata*, and the Bushchat, *Pratincola indica*.

Of Redstarts there are the Indian Redstart, *Ruticilla rufiventris*, the Blue Woodchat, *Larivora superciliaris*, the Indian Bluethroat, *Cyanecula suecica*, and the Lesser Reedwarbler, *Acrocephalus dumetorum*.

Of Wren Warblers there are the Indian Tailor Bird, *Orthotomus sutorius*, the Ashy Wren Warbler, *Prinia socialis*, the Common Wren Warbler, *Drymœca inornata*, and the Rufousfronted Wren Warbler, *Franklinia buchanani*.

Of Tree Warblers there are Sykes' Warbler, *Hypolais rama*, the Brown Tree Warbler, *Hypolais caligata*, the Bright Green Tree Warbler, *Phylloscopus nitidus*, Tickell's Tree Warbler, *Phylloscopus affinis*, and the Olivaceous Tree Warbler, *Phylloscopus indicus*.

Of Wagtails there are the Pied Wagtail, *Motacilla traderaspatensis*, the Blackfaced Wagtail, *Motacilla dakhnensis*, the Grey and Yellow Wagtail, *Calobates melanope*, the Indian Field Wagtail, *Budytes viridis*, and the Yellow-headed Wagtail, *Budytes citreola*.

Of Pipits there are the Indian Tree Pipit, *Anthus trivialis*, the Indian Titlark, *Corydalla rufula*, the Large Titlark, *Corydalla striolata*, the Indian Grey Tit, *Parus nipalensis*, and the Southern Yellow Tit, *Machlolophus aplonotus*.

Conirostres. Of Crows there are the Indian Corby, *Corvus macrorhynchus*, the Common or Ashynecked Crow, *Corvus splendens*, and the Indian Magpie, *Dendrocitta rufa*. Of Starlings there are the Common Myna, *Acridotheres tristis*, the Dusky Myna, *Acridotheres fuscus*, and the Rosecoloured Starling, *Pastor roseus*.

The Common Weaver Bird, *Ploceus philippinus*, is abundant everywhere. The Amadavads are the Spotted Munia, *Amadina punctulata*, and the Pintail Munia, *Amadina malabarica*.

Of Sparrows there are the House Sparrow, *Passer domesticus*, and the Yellownecked Sparrow, *Gymnoris flavicollis*.

Of Buntings there is the Black-headed Bunting, *Euspiza melanocephala*, and of Finches, the Common Rose Finch, *Carpodacus erythrinus*.

Of Larks there are the Blackbellied Finch Lark, *Pyrhulauda grisea*, the Social Lark, *Calandrella brachydactyla*, the Small-crested Lark, *Spizalauda deva*, and the Southern Crowncrest, *Spizalauda malabarica*.

Gemitores. Pigeons and Doves are numerous. The Southern Green Pigeon, *Crocopus chlorigaster*, is rare along the coast but is more plentiful inland; the Nilgiri Wood Pigeon, *Palumbus elphinstonii*, has been found frequently on Tungár; the Blue Rock Pigeon, *Columba intermedia*, builds on Takmak and its nest has been found in the broken stumps of brab palms.¹

The Ashy Turtle Dove, *Turtur ruficollis*, the Spotted Dove, *Turtur suratensis*, and the Common Ring Dove, *Turtur risorius*, are all found.

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Drymoicinae.

Phylloscopinae.

Motacillinae.

Ampelidæ.

Corvinae.

Sturninae.

Fringillidae.

Estreldinae.

Po. trinae.

Alaudinae.

Treronidae.

Columbidae.

Turturinae.

¹ Mr. Gibson mentions having found the Imperial Pigeon, *Carpophaga imperialis*, at Tungár.

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Production.

Birds.

The Bronze-winged or Emerald Dove, *Chalcophaps indica*, is far from rare on Tungar and other hills.

Rasores. There is no instance on record of a Sand Grouse having been shot in Thána.

Phasianidae.

The Peacock, *Pavo cristatus*, is found in every forest. The Grey Jungle Fowl, *Gallus sonnerati*, though rare is found in some parts of the district; the Red Spur Fowl, *Galloperdix spadiceus*, known as the *kokátri*, is very plentiful. Nests with eggs in them are often found in the hot weather.

Tetraonidae.

Partridges are represented by the Painted Partridge, *Francolinus pictus*, the Grey Partridge, *Ortornis pondiceriana*, the Jungle Bush Quail, *Perdica asiatica*, the Rock Bush Quail, *Perdica argoonda*, and the Painted Bush Quail, *Microperdix erythrorhyncha*.

Coturnicidae.

The Large Grey Quail, *Coturnix communis*, is found in the cold weather along the edges of the hills. In Panvel over a hundred couple have been killed by two guns in one day. The Blackbreasted or Rain Quail, *Coturnix coromandelica*, the Blackbreasted Bustard Quail, *Turnix taigoor*, and the Button Quail, *Turnix dussumieri*, are also found.

Timamidae.

Otididae.

Grallatores. No instances are on record of the Bustard, *Empodotis edwardsi*, the Florikin, *Sypheotides aurita*, or the Courser Plover, *Cursorius coromandelicus*, being found in Thána. The Grey Plover, *Squatarola helvetica*, the Golden Plover, *Charadrius fulvus*, the Large Sand Plover, *Ægialitis geoffroyi*, the Lesser Sand Plover, *Ægialitis mongola*, the Kentish Ringed Plover, *Ægialitis cantiana*, and the Indian Ringed Plover, *Ægialitis philippensis*, are all found, and also the Redwattled Lapwing, *Lobivanellus indicus*, and the Yellow-wattled Lapwing, *Lobiplua malabarica*. The Stone Plover or Bastard Florikin, *Edicnemus scolopax*, is rare. The Oyster-catcher or Sea Pie, *Hæmatopus ostralegus*, is found on the sea coast.

Esacinae.

Hæmatopodidae.

No instance of the Large Crane, *sáras*, *Grus antigone*, has been recorded, but as it is found in Pardi in South Surat it probably occurs in the north of the district. The Common Crane, *kalam*, *Grus cinerea*, and the Demoiselle Crane, *Anthropoides virgo*, are believed to be unknown.

Scolopacinae.

Longirostres. The Pintailed Snipe, *Gallinago sthenura*, the Common Snipe, *Gallinago gallinaria*, the Jack Snipe, *Gallinago gallinula*, and the Painted Snipe, *Rynchæa bengalensis*, are all common; the three first are found in large numbers in the cold weather. The Painted Snipe breeds in the district; its eggs and young have been found in November. A Woodcock, *Scolopax rusticola*, was shot in Salsette in 1879.

Numenidae.

The Curlew, *Numenius lineatus*, and the Whimbrel, *Numenius phæopus*, are common in the creeks and on the coast.

Tringinae.

The Ruff, *Machetes pugnax*, the Curlew Stint, *Tringa subarquata*, and the Little Stint, *Tringa minuta*, the Spotted Sandpiper, *Rhyacophilus glareola*, the Green Sandpiper, *Totanus ochropus*, the Common Sandpiper, *Tringoides hypoleucus*, the Greenshanks, *Totanus glottis*, the Red-shanks, *Totanus calidris*, and the Stilt or Longlegs, *Himantopus candidus*, are all fairly plentiful.

Totanus.

THÁNA.

Latitores. The Pheasant-tailed Jacana, *Hydrophasianus chirurgus*, and the Bronzewinged Jacana, *Pára indica*, are found on the weeds and lotus leaves of most ponds. The Purple Coot, *Porphyro poliocephalus*, and the Bald Coot, *Fulica atra*, are both plentiful. The Water Hen, *Gallinula chloropus*, the Whitebreasted Water Hen, *Gallinula phœnicura*, the Pigmy Rail, *Zapornis pygmaea*, the Ruddy Rail, *Rallina fusca*, and the Bluebreasted Rail, *Hypotaenidia striata*, all occur.

Cultirostræ. Of Storks and Herons there are the White-necked Stork, *Dissura episcopa*, the Blue Heron, *Ardea cinerea*, the Purple Heron, *Ardea purpurea*, the Smaller White Heron or Egret, *Herodias torra*, the Little Egret, *Herodias garzetta*, the Ashy Egret, *Demigretta gularis*, the Cattle Egret, *Bubulcus coromandus*, and the Indian Pond Heron, *Ardeola grayii*. The Indian Pond Heron is plentiful all over the district. Every year they build in large numbers in the tamarind trees in the Collector's garden in Thána. The people attach a certain sanctity to the heron. With the Gujarát poets he is a model to ascetics, who if they only meditate like the heron and let their hair grow like the air-roots of the banyan tree are sure of unending happiness. A heron on one leg in deep mud pensively waiting for his prey is certainly a study of patient isolated abstraction.

The Little Green Bittern, *Butorides javanica*, is found everywhere along the creeks and coast lines; the Chestnut Bittern, *Ardetta cinnamomea*, is also not uncommon, and the European Bittern, *Botaurus stellaris*, though rare has been found. The Night Heron, *Nycticorax griseus*, is common in the mangrove swamps and roosts in some *ashok* trees in the Collector's garden in Thána.

The Spoonbill, *Platalea leucorodia*, has been seen on the wing, but is believed never to have been shot in the district.

The Black Ibis, *Geronticus papilosus*, is rare but has been seen in Mokháda.

Natatores. The Flamingo, *Phœnicopterus antiquorum*, has been seen flying in a flock over Thána, and every cold weather a large number visit the sand-spits near the village of Kálai on the coast to the north of Umbargaon. The Ruddy Sheldrake or Bráhma Duck, *Casarca rutila*, is believed never to have been recorded.

The Whitebodied Goose Teal or Cotton Teal, *Nettapus coromandelianus*, the Whistling Teal, *Dendrocygna javanica*, the Shoveller, *Spatula clypeata*, the Gadwall, *Chauliasmus streperus*, the Pintail Duck, *Daifila acuta*, the Wigeon, *Mareca penelope*, the Common Teal, *Querquedula crecca*, and the Redheaded Pochard, *Fuligula ferina*, are all found, but they are wild and scarce as native hunters are constantly harassing, netting, and killing them for the Bombay market.

Mergitores. The Little Grebe or Dabchick, *Podiceps minor*, is very abundant and breeds in most ponds.

Vagatores. Of Gulls and Terns the Great Black-headed Gull, *Larus ichthyetus*, the Brownheaded Gull, *Larus brunneicephalus*, the Laughing Gull, *Larus ridibundus*, the Gullbilled Tern, *Sterna anglica*, the European Tern, *Sterna nirunda*, the Little Tern, *Sterna*

Chapter II. Production.

Birds.
Parridæ.

Ciconidæ.

Ardeidæ.

Scolopacidæ.

Ibidae.

Phœnicopteridæ.

Anseridæ.

Podicipidæ.

Laridæ.

Chapter II. Production.

saundersi, the Large Sea Tern, *Sterna bergii*, and the Smaller Sea Tern, *Sterna media*, are known to occur.

Piscatores. The Little Cormorant, *Phalacrocorax pygmaeus*, and the Indian Snake Bird, *Plotus melanogaster*, are both common.

Fish.

The Sea Fisheries are important and support a large section of the population.¹ The rivers and ponds are fairly stocked with small fish, but good sized fish are rare. The sea-fishing season begins about *Ashvin shuddha 6th* (September), and, with the exception of the first one or two months of the rains, continues more or less all the year round. As all classes, except Bráhmans and Vánis, are fish eaters, fish is much sought after, and, all the year round, especially during the rains and hot months, the rivers and ponds are constantly swept by Kunbis and Thákurs, and, near the coast, by gangs of Son Kolis. Besides in nets, fresh water fish are caught by the rod and hook, or, and this is a favourite employment of the wilder tribes, by burning torches over the water at night and chopping the fish with a sickle as they rise to the surface to gaze at the light. Fish traps are also much used. Besides by casts and long lines, sea fish are caught by walls and weirs, the fish coming in with the tide and being stranded inside of the wall as the water ebbs. Fish are also poisoned by an intoxicating preparation called *máj*, made of pounded *kinhai* bark or of *gehela* nut, or they are stupefied by the juice of the milk bush, *Euphorbia tirucalli*. Rod fishing in the rivers is the special employment of the Ráikaris, but during the rains many Hindus and Musalmáns catch fish in this way. Fish traps are of two kinds. The larger, called *kir*, is a frame of bamboo or *kárrí* stalks ten or twelve feet long placed not quite horizontally just below the central gap in a stone dam. The water sweeps the fish on to the frame and they can neither get up nor down. This trap is used only during and just after the rains. The smaller trap, *malai*, is a cylinder of slit bamboos, one or two feet long, closed at one end and with an elastic funnel pointing inwards at the other. It is fixed in a dam of weeds and sand which is run across the lower end of a river pool. The fish going down stream can pass only by entering the funnel and when once in cannot get out. The small trap, *malai*, is removed every day, but the great trap, *kir*, and its dam, are permanent and are a property of some value.²

Fishermen.

Though fresh water fishing is carried on for amusement by the

¹ This account of fish and fisheries has been contributed partly by Mr. G.L. Gibson and partly by Mr. A. Cumine, C. S.

² Before the passing of Act XIX in 1844 Kolis, Mángelás and Vaitis used to pay a poll-tax called *áng-dena* of 2s. 6d. (Re. 1-4) for the privilege of fishing in the sea and rivers. There were oyster fisheries in the river near Máhim which before the construction (1845) of the causeway yielded an inferior sort of oysters. Besides oyster fisheries in Máhim, there were (1851) in the district, 129 salt-water and 101 fresh water fisheries. Of the 129 salt water fisheries twenty-eight were in Sanján, five in Máhim, one in Kalyán, eleven in Bhiwndi, twenty-two in Bassein, twenty-four in Sálsette, fifteen in Taloja, and twenty-three in Panvel. Of the 101 fresh-water fisheries thirty were in Kolvan, forty-eight in Murbád, five in Kalyán, and eighteen in Bassein. The Kolvan and Murbád fisheries did not pay rent, but those of Kalyán and Bassein together paid about £13 (Rs. 130). Collector's Letters 28th October 1850, 23rd November 1850 and 31st May 1851 in Collector's File, II. (1827-1851).

Musalmáns and agricultural classes, and though all the wild tribes and particularly the Káthkaris fish largely for a living, perhaps the only professional fresh water fishermen are the Ráikaris, and even they combine fishing with gardening. The Karádi Kolis in Panvel, and the Máchhis and Mángelás, also called Divars, in Dáhanu, the Uraps and other Christian Kolis in Bassein, and the Thalkars in Sálsette, are professional fishermen, but the mass of the sea-fishing population are Son Kolis. In June and July when boats cannot put to sea, some of the Kolis take to tillage, but most of them busy themselves in preparing new ropes nets and sails.

Pearls are found in the Thána creek from Belápur to Thána. There is no local record to prove that pearls were found in old times nor does their existence appear to have been known to the people in the district till lately. But Pliny (A.D. 77) speaks of pearl fisheries near Perimula, which is probably Symulla that is Chaul, and Idrisi (1100) says that pearls were fished near Supára. The shells, *shimplás*, are flat and round. The pearls, which are of a pale whitish colour, vary in size from a poppy seed to a grain of millet. They are sometimes found of the size of a pea. Except some that are sold in the district and are used by the natives in medicine,¹ they are bought by pearl merchants in Bombay and sent to China. Pearls are sold by the *tala* which costs about 14s. (Rs. 7) to collect, and sells at from 16s. to £1 2s. (Rs. 8-Rs. 11). For the last two years the right of fishing has been sold by Government; it realised £10 4s. (Rs. 102) in 1878 and £21 8s. (Rs. 214) in 1879.

Chapter II. Production.

Fish.

Pearls.

Fish.

The following is a list of the chief sea fishes that are found along the Thána coast. The first number after each name refers to the Plate in Day's Fishes, and the second to the Figure in the Plate; *Baga*, *Trichiurus* muticus, 47, 5; *baila*, *Monacanthus choirocephalus*, 179, 3; *bakvad*, *Apogon eellioti*, 17, 1; *bángra*, *Thynnus thynnus*, 54, 6; *bendec*, *Macrurus vittatus*, 98, 3; *bhing*, (?) ; mullet, *boi*, *Mugil*, of several sorts, 74 and 75; *bombil*, *Harpodon nehereus*, 118, 1; *borsula*, *Trygon* ? ; *chiri*, *Upeneoides sulphureus*, 30, 3; flying fish, *chiri*, *Exocoetus volans*, 120, 5, and others of the same class; *dabhur*, *Lutianus madras*, 14, 3; *dánta*, *Chirocentrus dorab*, 166, 3; *dántri*, *Sciaena aeneus*, 45, 5; *dhoma*, *Sciaena vogleri*, 45, 1; *dhondera*, *Sciaena ossens*, 46, 3; *gol*, *Sciaena glaucus*, 46, 2; *gomeri*, *Pristipoma guoraka*, 20, 1; *halva*, *Stromateus niger*, 53, 4; *isul*, *Muraena tessellata*, 171, 4; *Muraena thyrsoides*, 172, 3, and others of the same class; *kadav*, *Lutianus yapilli*, 13, 6; the hammer-headed shark, *kanera*, *Zygæna blochii*, 181, 4; *karaila*, *Lutianus marginatus*, 13, 5; *kattate*, *Engraulis purava*, 157, 2; *karvatia*, *Sciaenoides microdon*, 45, 2; *kend*, or *kendan*, of three sorts, *Tetrodon viridipunctatus*, 176, 5; *Tetrodon gymnodontes*, and *Tetrodon nigropunctatus*, 180, 4; *khadur*, including several of

¹ The natives attribute aphrodisiac virtues to pearls and use them as a nerve tonic. They triturate the pearls in a hard mortar adding lime juice till effervescence ceases; the mass is dried in the sun and then reduced to fine powder. The powder is now mainly citrate of lime and is administered in the form of a confection. The powder mixed with lead sulphuret, *surma*, is also applied to the eyelids as a cooling medicine. Mr. J. C. Lisboa, G.G.M.C.

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Production.
Fish.

the larger Carchariidæ, grow to a great size, their fins are sent to China and from their livers oil is made; *khájra*, *Lates calcarifer*, 1, 1; *khargota*, *Therapon theraps*, 18, 6; *kokeri*, *Synagris* ?; *kombda*, *Pterois miles*, 37, 2; *lashya*, *Lutianus quinquelinearis*, 14, 1; flat fish, *lemta*, *Platophrys*, of several kinds, 92; *luska* or *luchuk*, *Echeneis neucrates*, 57, 1; *maiya*, *Lactarius delicatulus*, 53, 2; cuttle fish, *mákol*, *Sepia officinalis*, of two kinds, and *dariya* and *shit*, of which the latter yields the 'cuttle bone'; *mándil*, *Coilia dussumieri*, 158, 8; *mása*, *Sciænoides biauritus*, 47, 1; *modi*, *Gobius*, of several kinds; sword-fish, *mormása* or *rāja*, *Histio-phorus brevirostris*, 47, 3; *nioti*, *Boleophthalmus* of several sorts, among them *B. boddaerti*, 65, 2; *pákhat* which includes the sting-ray,¹ *Trigon uarnak*, 194, 1, and the devil-fish, *Dicerobatis eregoodoo*, 193, 1; *pharat* or *phalla*, *Menemaculata*, 53, 5; *píripul*, *Dropane longimana*; saw-fish, *pák* or *ring*, *Pristis cuspidatus*, 191, 3, which sometimes grows twenty feet long;² *rávas*, *Polynemus*, ?; pomphlet, *sarangu* or *sarangotte*, *Stromateus cinereus*, 53, 3; *shendya*, *Polynemus heptadactylus*, 42, 5; *shepera*, *Platycephalus scaber*, 60, 4; dog-fish of three sorts, *shinavra*, *kivrat*, and *muskuti*, *Chiloscyllium indicum*, 188, 3; *shingháli*, *Macrones chryseus*, 99, 3; *suddhi* or *solc*, *Cynoglossus*, 98; *surmai* or *torri*, *Cybius guttatum*, 56, 4; *támbi*, *Synagris bleekeri*, 24, 1; *toli*, *Belone strongylurus*, 118, 6; *vákki*, *Trichiurus savala*, 47, 4; *yekalchori*, and *yekhru*, *Serranus salmoides*, 4, 3. Trepang, or Beche de mer, is also found. Oysters both rock and bank, cray fish *poshya*, prawns *kolambi*, shrimps *ambar*, and crabs of many sorts abound. Good oysters are found along the Bassein, Máhim, and Dáhanu coasts as also in the Thána creek.

Long lines are used about Bombay and as far north as Vesáva in Sálsette. They are not used north of Vesáva. In that part of the coast a torch is sometimes tied to the bow, and fish, drawn by the light, are caught in a net that hangs from the boat.

Of nets the most important are the stake nets, which are used as far north as Dántivra in Máhim. The shallowness of the water enables the fishermen to have stake nets upwards of twenty miles from land.³ Even at this distance from the shore, the right to put up nets in certain places is carefully fixed by custom and occasionally forms the subject of a law suit. Of the stake nets there are two kinds, *dol* and *bhokshi*. The *dol* nets, which are much larger than the others, being sometimes twenty fathoms long, are used in the open sea, while the *bhokshi* are generally set in

¹ Of these the sting-ray grows to a great length and size. I have a tail thirteen feet long. The devil-fish is said sometimes to be as much as twenty-feet broad. Mr. G. L. Gibson.

² The saw-fish is often offered before Hindu deities and at the shrines of Musalmán saints; a large one may be seen in the Máhim shrine.

³ The early Portuguese considered these stake nets one of the wonders of India. Don Joao de Castro (1540) speaks of the great stockades of trees as large as a ship's mast able to stand against wind and tide in forty feet of water about five miles from shore. They were works that would have done Cæsar honour and showed how much art can do when it sharpens the mind through hunger not through knowledge. *Primeiro Roteiro*, 184.

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Fish.
Nets.

creeks with the closed end down stream. The stakes are from seventy-five to 100 feet long and are generally made of two or three logs of wood nailed together. They are placed upright between two boats often loaded with stones, and the boatmen drive them a few feet into the mud by hauling at ropes fastened to the tops of the stakes. At high tide the ropes are tied to the boats, and, as the tide falls, the weight of the boats forces the stakes firmly into the ground.

The nets are huge pointed bags, the meshes growing smaller and smaller towards the closed end. The mouth is fastened to the stakes and kept open, the rest of the net being stretched out and the end made fast. North of Dántivra nets with ropes are used. The ropes are made of date leaf fibre bound with green palmyra leaf matting. Each net has four ropes, two on either side. The ropes are fixed by stones tied to them below, while buoys of light wood keep them at the surface. The upper jaws of the net are made fast to two of the ropes, one on each side, and, on the other two the lower jaws of the net are slightly weighted and allowed to run down and open the net to its full extent. When new a *dol* costs from £6 to £7 (Rs. 60-Rs. 70). A large one measures 130 feet long, and is seventy feet broad at the mouth. It is formed of several parts called by different names and joined together. In Bándra the following names are in use: The part at the mouth is called the *mod*, the part next to that the *chirent*, then the *katra*, then the *majivla*, and last of all the *khola* and *sal*. In Yedvan the mouth part is called the *khurka*, the next the *gharb*, then the *pátis*, of which there are three, then the *kapáti* of three *vasangs* or enlargements formed by adding meshes to the width of the net, and lastly the *ganpa*, *khola*, and *jál*. Large fish such as the *singhál*, *kájra*, and pomphlet, are caught in the mouth parts, whose meshes, or *arsijas*, run up to six inches square. Small pomphlet and other similar fish are caught in the *pátis*. In the *kapáti* are three distinct divisions, the *bombál mār*, the *vágti mār*, and the *mándil mār*. Small fry of different kinds are caught in the rest of the net. Another net in common use is the *jál*, a long net eight or ten feet broad with very large meshes and floats of wood fastened all along one side. It is taken into twelve or fourteen feet of water, stretched to its full length and let go. As one side has and the other has not floats, the net is carried along perpendicularly and the fish swimming against the tide run into it. As the net floats along, the Kolis keep rowing from one end to another pulling it up bit by bit and picking out the fish. The *vavra* is a small *jál*, about four feet broad and often made of cotton. It has floats along one side and shells along the other, and the fish are generally frightened into it. The *mág* is a long net which is fastened perpendicularly to poles set along the shore. It is laid down at low tide with the lower end buried in the mud. At high tide it is pulled up like a wall, and, as it is above low water mark, the fish between it and the land are all caught when the tide has ebbed. In creeks and shallow water the following nets are used. The *ásu*, or *ákhu*, a small net shaped like the *dol*, but fastened to an oval piece of pliant wood, generally *toran*, the oval being about six to seven feet at its greatest width. These nets

Chapter II. Production.

Fish. Nets.

are set at openings left in the stone walls that are built round plots of land on the coast and on sides of creeks above low tide level. The fish swim in at high tide, and as the water ebbs and the walls begin to show, the fish make for the openings and are caught in the net. The *árásu* has a semicircular mouth, like an *ásu* cut in half. It has a wooden handle three or four feet long by which the flat side of the mouth is pressed against the bottom, while the fisherman, by stamping in the mud in front of it, frightens the fish into the bag. The *vedi* is a large rectangular flat net with a bamboo pole all along either end. Four men hold it across the stream at an angle of 45°, while two others run splashing down the stream holding a straw rope between them and driving the fish before them into the net. The *gholva* is the same shape of net but very much smaller and can be used by two men. The netted bag in which caught fish are kept is called *jelna*. Nets require peculiar treatment. They are made of hemp grown on the coast, and usually prepared by the fishermen. The best hemp is grown in Máhim and Umbargaon. When the nets are finished they are boiled for twenty-four hours in a mixture of lime and water, in the proportion of one part of lime to ten of water. They then require a soaking in *vagal*, a mixture of *ain* or *chilhári* bark and water, every fifteen days. The *vagal* is prepared by soaking the bark in water for many days in large jars of about twenty gallons each.

The boats used in the coasting trade are the *phatevár* and *padáv*. The boats used for fishing are the *balyánn* which is smaller than either of the above and generally of about four tons (15 *khandis*), and the *hodi* which when small is called *shapel*. Both are built by native carpenters, the *balyánn* being made of teak and the *hodi* generally of mango or jack. The fishermen prepare their own sails and nets. The ropes are made of coir from Malabár and the sails of cotton cloth from the Bombay mills. The boat and nets are generally owned in shares. The captain, or *tándel*, gets two shares, the crew, or *chappris*, one share each, and one is set apart for the owner of the boat. Nets are generally owned by each of the fishermen and are used by the boat's crew in turn, one being dried while another is set and others being dyed or repaired. In the case of stakes, where the money value is great each stake costing as much as £8 to £15 (Rs. 80-Rs. 150), the shares are matters of special arrangement.

Curing.

The fish are dried by women and boys. *Bombil*, *vágti*, *motka*, and shrimps *sode*, are dried in the sun in large quantities, the two former on bamboo frames, and the two latter on prepared plots cowdunged and beaten flat. *Bombils* are hung with their jaws. Interlaced Rays' fins, young dog-fish, *gol*, *bhing*, and a few others are also dried in small quantities.

Markets.

Bombay is the chief market for fresh fish, and the trade goes on during the whole year. The largest fish are almost all sent to Bombay. The smaller fish are sold to some extent in local towns, and, what is not sold fresh, is dried and disposed of to dealers or kept for household use. *Bombil*, *vágti*, *mándil*, and *sode* are the most important kinds of dried fish. The chief dealers are Memans,

Chapter II.
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Markets.

the greater part of the trade of the district being in the hands of one Abba Kachhi of Bhiwndi. The leading merchants lend money to smaller dealers, who go to the fishing villages and make advances to the fishermen to be recovered when the season begins. When the dry fish are ready the dealers complete their purchases and remove the fish. The chief dealers make a profit of about $6\frac{1}{2}$ per cent (an *anna* in the rupee), and the retail dealers about twice as much. The prices of dried fish at the fishing stations are: *Bombils* of the best sort, from 10s. to 12s. (Rs. 5-Rs. 6) the bundle of 4000, and of the second sort from 6s. to 8s. (Rs. 3-Rs. 4); *mándils* and *dhomás* 1s. 6d. the quarter (*as.* 12 the *man*); *sodes* 6s. the quarter (Rs. 3 the *man*); small *sukhats* 1s. 6d. the quarter (*as.* 12 the *man*); large *sukhats* 3s. the quarter (Rs. 1-8 the *man*); and *váglis* from 6s. to 8s. (Rs. 3-Rs. 4) the bundle of 4000. Most of the fish is paid for in cash and some of it in grain. Large dealings go on between the fishing and agricultural classes, the former taking salted and dried fish inland and exchanging them for grain. *Bombils* and *mándils* are the fish chiefly consumed by the agricultural classes.

Dried and salted fish are also brought into the district from foreign ports. Sun-dried *kas* and salted *surmai* come from Maskat, Sare, Makrán, and Gwádar Abás. *Surmai* of the best sort sells from £2 10s. to £5 (Rs. 25-Rs. 50), and the poorer sorts for 10s. (Rs. 5) the hundred. *Kas* is sold at 1s. the quarter (*as.* 8 the *man*).

Fish from Gwádar and Armar cost at the ports, for salted *gols* from 14s. to £10s. (Rs. 7-Rs. 15) the hundred; for *pálás* from 2s. 6d. to 6s. (Rs. $1\frac{1}{2}$ -Rs. 3) the hundred; for *surmais* from 16s. to £2 (Rs. 8-Rs. 20) the hundred; for *halvís*, *phallais*, *khupás*, and *dántális*, from 5s. to 6s. (Rs. $2\frac{1}{2}$ -Rs. 3) the hundred; and for *dhomás* from 1s. to 3s. the quarter (*as.* 8-Rs. $1\frac{1}{2}$ the *man*). Karáchi *gols* cost from £1 10s. to £2 (Rs. 15-Rs. 20) the hundred, and *mushis* and *singhális* from 5s. to 6s. (Rs. $2\frac{1}{2}$ -Rs. 3) the hundred.

Fish, especially *bombils*, are also largely imported from Diu. Diu *bombils* at the port cost from 6s. to 10s. (Rs. 3-Rs. 5) the bundle of 4000. Small fish, such as *dhomás* and *mándils*, are sold at about 1s. 3d. the quarter (*as.* 10 the *man*); *gols* cost £1 10s. to £2 (Rs. 15-Rs. 20) the hundred; *sarangís* 5s. (Rs. $2\frac{1}{2}$) the hundred; and *pálás* from 4s. to £1 (Rs. 2-Rs. 10) the hundred.

CHAPTER III.

POPULATION¹.

Chapter III.
Population.
Early Tribes.

THE local or early element in the Thána population is unusually strong. The early tribes are found in considerable numbers throughout the district, they are almost the only people in Kolvan in the wild north-east, and they are the majority everywhere, except in some of the richer coast tracks in the south and along the broad valleys that lead to the Tal, Málsej, and Bor passes. According to the 1872 census, the early population of the district included nine leading tribes with a total strength of nearly 380,000 souls or forty-five per cent of the total population. These were in order of strength, Ágris 120,000, Kolis both sea Kolis and hill Kolis 80,000, Várlis 70,000, Thákurs 55,500, Káthkaris 34,000, Dúls 8600, Vaitis 4500, Konkans 4500, and Dhodiáhs 3000. Except the Mahádev Kolis, who are said to have come from the Deccan in the fourteenth century, these tribes seem to have been settled in the district from pre-historic times.

Besides these early tribes, their small dark frame, their love of strong drink, their worship of un-Bráhmanic gods, and their want of village communities, show that the Thána Kunbis have a larger strain of local or aboriginal blood than the Kunbis of Gujarát or of the Deccan.

**Recent
Settlers.**

The additions to the population during historic times may be arranged under four classes, according as they took place under the early Hindu dynasties (B.C. 200-A.D. 1300), during Muhammadan and Portuguese ascendancy (1300-1740), under the Maráthás (1670-1818), and since the beginning of British rule. The history chapter gives the available details of the early Hindu conquerors and settlers. Except the Mauryás (B.C. 315-195), the Kshatrapas (A.D. 78-328) and some of the Anhilvada generals (970-1150) who entered by land from Gujarát, these conquerors and settlers may be brought under two groups, those who came from the Deccan and those who came by sea. Of Deccan conquerors and settlers there have been, of overlords the Ándhrabhritayás (B.C. 200-A.D. 200), the Chálukyás (300-500), the Ráshtrakutas (767-970), the revived Chálukyás (970-1182), the Devgiri Yádavs (1182-1294), and of local rulers the Silhárás (813-1187). Of immigrants by sea, besides the early Bráhman settlers on the Vaitarna and at Supára, who

¹ The chief contributors to this chapter are Messrs. W. B. Mulock, C. S., A. Cumine, C. S., G. L. Gibson, and E. J. Ebdon, C. S.

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probably came from Gujarát and Sind, there were very ancient settlements of Arabs;¹ in the seventh and eighth centuries more than one band of Pársi refugees from Musalmán rule in Persia; from the earliest spread of Islám to the Musalmán conquest of the Konkan (640-1350) coast settlements of Arab and Persian traders and refugees; Solanki conquerors from Gujarát, probably in the tenth and eleventh centuries; and Hindu immigrants from Káthiáwár to escape Arab and other Musalmán invaders.²

The Pársis and the descendants of the Arab and Persian Musalmáns still form separate and well-marked communities. But among the names of the present Hindu castes and tribes no sign of the early Hindu conquerors appears. Some of these conquerors, like the Kshatrapas, may have been foreigners who never settled in the Konkan, and others, like the Ráthods or Ráshtrakutas of Málkhet, may have been overlords who rested content with the tribute or the allegiance of the local chiefs. Still there were some, such as the Chálukyás and Yádavs, who were at the head of tribes which came south as settlers as well as conquerors. And though the names of existing castes and tribes bear no trace of these early conquerors and settlers, inquiry shows that, except Bráhmans, Writers and some Craftsmen, almost all classes are partly sprung from old Rajput settlers, and are careful to keep the names of their clans as surnames and to follow the Rajput rule forbidding marriage between members of the same clan.³

The short sea passage, straight before the prevailing fair weather wind, made the Thána coast a favourite resort for refugees and settlers from Káthiáwár. It seems probable that some of the early Bráhman and Rajput settlers in the Deccan entered it from the west across Thána and through the Tal and Bor passes. And in later times one large settlement seems to have supplied the foreign element in the Palshe Bráhmans, Pátane Prabhus, Páchkalshis, Chavkalshis, Somvanshi Kshatris, Sutárs, Mális, and according to their own statement in some of the Ágrís and Bhandáris, in fact

¹ According to Reinaud (Ab-ul-feda, I.-II. cccxxxiv) Arabs were settled at Sofála in Thána in very early times. Agatharcides (B.C. 180) speaks of Sabæans sending from Aden colonies and factories to settle in India. (Vincent's Commerce of the Ancients, II. 329). Probably, adds Vincent, this process had already been going on for ages, as early as we can suppose the Arabs to have reached India. Ptolemy's (A.D. 150) Map of India has a trace of Arabs in the word Melizigeris, the latter part of the name being the Arabic *jazira* an island. This word remains, though apparently applied to a different island, under the Maráthi form Janjira.

² A reference to the close connection between Central Thána and Somnáth during the ninth and tenth centuries is given in the History chapter.

³ This inquiry has lately been begun and the results are incomplete. From what has been ascertained it would seem that Mauryás or Mores are found among Maráthás, Talheri Kunbis, Mithágrís, Ghadses, Chitrakathis, and Mhárs; Solankis or Chálukyás, under the forms Solanki Shelke and Cholke, are found among Maráthás, Talheri Kunbis, Ágrís, Kolis, Dhangars, Thákurs, Gosávis, Gaulis, Ghisádís, Ghadses, and Chitrakathis; and Yádavs and Jádavs among Maráthás, Talheri Kunbis, Bhandáris, Ágrís, Kolis, Chitrakathis, Thákurs, Várlis, Kathkaris, and Mhárs. Of other early Rajput tribes there are traces of Pavárs among Maráthás, Talheri Kunbis, Ágrís, Kolis, Ghisádís, Ghadses, Chitrakathis, and Kathkaris; of Chavháns among Maráthás, Talheri Kunbis, Kolis, Ágrís, Ghisádís, Dhangars, Gaulis, Thákurs, Gosávis, Kathkaris, and Mhárs; and of Silháras, or Shelars, among Talheri Kunbis and Ágrís.

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in almost all the upper class coast Hindus. Except the Ágrís and Bhandáris, whose strain of late or foreign blood can be but small, these classes are closely connected. The Palshes are their priests, and the Prabhus, though with probably a much larger foreign element, seem to have a common origin with the Páchkalshis, Chavkalshis, Sutárs, Mális, and Somvanshi Kshatris. According to one account they came from Mungi Paithan in the Deccan under Bimb, a prince of the Devgiri family who established a chiefship at Máhim near Bombay, which, after rising to high prosperity, was overthrown by Muhammad Tughlik in 1347.¹ The correctness of this story is doubtful. There is no record that Mungi Paithan was sacked by the Musalmáns. If it was sacked it could hardly have been before 1318, as up to that time, after their first submission, the Musalmáns were on friendly terms with the Yádavs of Devgiri. Even had he fled on the first Musalmán invasion in 1297, Bimb's dynasty can have lasted for only fifty years, too short a time for the development which took place in Sálsette under their rule.² Again the Prabhu records and traditions agree that their first settlements were on the coast in Kelva-Máhim, Bassein, and Sálsette, and this favours the view that they came into the Konkan from Gujarát and not from the east. In support of this view it may further be noticed that, though the Prabhus speak Maráthi in their homes, it is an incorrect Maráthi, and they call many articles of house furniture by Gujaráti, not by Maráthi names.³ Again though they have lately taken to use surnames, Prabhus like Gujarátis have really no surnames, and lastly the turban and shoe which in Bombay bear the name of Prabhu are Gujaráti not Maráthi in style. This view of the origin of the Prabhus is supported by the fact that the Palshes, their original priests, follow the White or Gujarát Yajurvéd, and, as is the rule in Gujarát, forbid marriage between those whose mothers' fathers belong to the same family stock. As regards the date of the settlement no direct evidence has been obtained. Still it is worthy of note that according to the Musalmán historian Ibn Asir, Bimb was the name of the nephew of the Anhilvâda king, who came to the relief of Somnáth when it was attacked by Mahmud of Ghazni (1025), and that according to those accounts, when Somnáth fell large numbers of its people escaped by sea.⁴

¹ Mr. Shámráo's Pátané Prabhus.

² The details of the rental of Sálsette and of some of the other parts of the Máhim chiefship show a higher prosperity than was reached under the Musalmáns or Portuguese, or till lately, under the British. The authenticity of the details is doubtful.

³ Thus for a ladder, instead of the Maráthi *jina*, *shidi*, they use the Gujaráti *dádar* = *nisan*; for a wall book-case they use *tákábdári* instead of the Maráthi *phadál*; for a lantern, *phámas* instead of *kandil*; for a frying pan, *lodhi* instead of *tava*; for a room, *ovara* instead of *kholi*; and for a veranda, *ota* instead of *oti*. The question of the use of Gujaráti words by Prabhus is complicated by a modern element which has been brought by the Prabhu families, who for the last 200 years have been settled in Gujarát in British service.

⁴ Elliot's History, II. 469-471. According to one of the Prabhu accounts, their Bimb was Bhimdev II. of Anhilvâda or Pátan, who fled from his dominions on the approach of Kutub-ud-din in 1194. *Rás Mála*, 2nd Ed. 180. Compare Trans. Bom. Geog. Soc. I. 133. The Gujarát origin of Bimb and of the Palshes is also borne out by the Bimbákhyan and this is supported by the mention in a grant to a Palshé, under which privileges are still enjoyed, that the priest was from Pátan and that Bimb was of the Anhilvâda family.

Of Musalmán ascendancy¹ (1320-1700) traces remain in the present Musalmán population, and perhaps in the class of Hindu writers known as Káyasth Prabhus.¹ Of the Portuguese rule along the coast, from 1530 to 1740, there remains in Sálsette, Bassein and Máhim, the important class of Christians, chiefly converted Bráhmans, Prabhus, Páchkalshis, and Kolis. According to their own accounts a considerable number of the Sonárs, who claim to be Daivadnya Bráhmans, settled in Thána on the Portuguese conquest of Goa in 1510. And among some Bhandáris and Ágris the remembrance of a hurried flight from the south and some traces of Lingáyat customs remain.

Of Marátha power the chief relics are priestly Bráhmans of the Konkanasth and Deshasth classes; the Pándharpeshás, literally village people, a privileged class of land-holding Bráhmans and Prabhus; several bodies of Maráthás, such as the Ráos of Murbád and the Karháde Kadamis of Panvel, who seem to have come into the district as fort guards and who hold aloof from the local Talheris; some villages of Ratnágiri Kunbis in the south of the district³, and a large general population, who, in some cases apparently with little reason, style themselves Maráthás. Most of the Mhárs are said to have been brought by the Maráthás from the Deccan to help in collecting the revenue. Besides these results of Marátha ascendancy the surnames of many of the humbler classes show traces of a strain of the higher Marátha blood.⁴ About the middle of the eighteenth century (1760-1766) a considerable number of Cambay Vánis, chiefly of the Lád sub-division, and with them several Gujarát Bráhmans settled in Supára, Bassein, and other coast towns to avoid the exactions of Momin Khán II. (1748-1783).⁵

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¹ Of the settlement of Káyasth Prabhus in the Konkan no notice has been traced. But it seems possible that, as was the case in Surat, Káyasths came to Western India with the Musalmáns and were called Prabhus, because from the employment as clerks of the Pátáne Prabhus the name Prabhu had become the ordinary word for a writer. Their family traditions and their household gods would seem to show that some of the Káyasth Prabhus came into the Konkan from the Deccan, and others by sea from Surat. The Bimbákhyan mentions a Káyasth among Biml's followers. But this is a doubtful authority.

² The Bráhmans were chiefly Konkanasths and Deshasths. They not only rose to high positions in the civil management of the district and as revenue contractors, but large numbers settled as priests, and to a great extent ousted the Palshis and other older classes of priests. The following instances illustrate the process by which, under Marátha rule, many Bráhman and Marátha families from the South Konkan and the Deccan settled in Thána. About the year 1728 two Kudále Bráhmans migrated to the North Konkan. One Bháishankar settled at Thána and was made a Sarlár or noble. Of his five sons three were killed in the wars with the English and two were made Sardárs. The other immigrant Yeshvantráo settled in Bassein and his son became Kárkámis of the Bassein fort. The Ráos who are found in considerable numbers in the south of the district, came either as in the case of the commandant of the Khoj fort in military employ, or, like the ancestor of the Ráo of Khamonli in Bhiwandi, in civil employ. Mr. A. Cumine, C.S.

³ In Panvel I have seen several deeds granting village headships to men in reward for their bringing a colony of Ratnágiri Kunbis. Mr. A. Cumine, C.S.

⁴ Thus Bhosles are found among Talheri Kunbis, Ágris, Kolis, Thákurs, Bhandáris, Ghades, Gosávis, and Mhárs; Kadamis among Talheri Kunbis, Ágris, Kolis, Bhandáris, and Mhárs; Pingles among Tilheris, Ágris, Kolis, and Chitrakathis; Gáyakváds among Kolis and Mhárs; Shirkes among Talheri Kunbis; and Sámblés, Sábles and Sabres among Talheri Kunbis.

⁵ Mr. Rámdás Kásidás Modi. An account of these exactions is given in the Cambay Statistical Account, Bombay Gazetteer, VI. 228.

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Another foreign element which may date from the days of the pre-historic trade with Africa and which probably continued to receive additions till the present century, is the African or Sidi element which is so marked in south Káthiáwár and north Kánara, the two other chief forest-bearing tracts of the Bombay dist.¹ African slaves were employed by the Portuguese both as soldiers and as farm servants, by the Musalmáns as soldiers, servants, and probably in later times by the Páshás as householders who obtained the special leave of absence to the extent of slaves. Traces of African blood have been seen among some of the Salsette Christians and Konkani Musalmáns, and among Hindus of the Thákeris have a sub-division named Sidi; some Thákurs have frizzly curly hair, and Talheri Kunbis are occasionally met whose blackness suggests a part African origin.

Under the English there have been additions to almost all classes and from almost every quarter. Bráhmans have come from Ratnágiri and the Deccan as priests and Government servants, from Gujarát and Márwár as priests to Gujarát and Márwár traders, and from Upper and Central India as priests messengers labourers and servants. Of traders there are Márwár Vánis, a rich and powerful class found in almost every village as shopkeepers and moneylenders; Lohánás and Bhátíás from Cutch and North Gujarát, grain and cloth merchants in most of the leading towns; and Lingáyat Vánis from the south Deccan, who in many parts hold a strong place as village shopkeepers and moneylenders. Of craftsmen and servants, weavers goldsmiths blacksmiths barbers washermen and others have come both from Gujarát and the Deccan. The number of husbandmen seems to have been little increased by outside settlers. But more than one set of labourers have come from Gujarát, Upper India, and the Deccan.

Several classes of the people, though they cannot tell when or why they came, are of sufficiently marked appearance, speech, and dress, to show that they are comparatively late arrivals. Of these the most noticeable are, from Sindh, Halváis or sweetmeat-sellers; from Upper India, Káchis or market gardeners, and different classes of Pardeshis chiefly messengers and servants. From Gujarát, almost all of whom dress in Gujarát fashion and speak Gujaráti at home, there are of Bráhmans, Audichs, Bhátelás, Dashahárás, Jámhus, Modhs, Nágars, Sárasvats, and Tapodhans; of traders, Bhansális, Bhátíás, Golás, Lohánás, and Vániás; of craftsmen, Kátáris or wood turners, Kumbhárs or potters, and Lohárs or blacksmiths; of husbandmen, Báris, Kámlis, and Sorathiás; of shepherds, Bharváds; of fishers, Khárpátis, Khárvis, Mángelás, Máchhis, and Mitne-Máchhis; of servants, Nhávis who seldom stay for more than two or three years; of unsettled tribes, Wághris; and of depressed classes, Bhangis and Dheds. From the Deccan have come, of Bráhmans, Deshasths, Golaks, Kanojás, Karhádás, some Mádhyandins, and

¹ The Káthiáwár Sidis are of two classes, a forest tribe, the only people who can stand the malaria of the Gir, and house servants whom some of the Diu Vánis who have dealings with Africa employ. In North Kánara there is a considerable tribe of forest Sidis.

Tailangs; of traders, Komtis and Lingáyats; of craftsmen, Kumbhárs or potters, Pátharyats, or stone masons, Sális or weavers, Sangárs or blanket-makers, Lohárs or blacksmiths, and Sonárs or goldsmiths; of husbandmen, Kunbis and Maráthás known in the Konkan as Gháts, or highlanders, who are labourers and porters; of servants, of barbers and Parits or washermen; and of unsettled tribes, of bamboo workers and Vadars or earth diggers. From the Gháts have come, of Bráhmans, Devrukhas, Javals, Kumbhárs, and of husbandmen, Hetkari; of servants, of constables, of Maráthás and Kunbis; and of craftsmen, Chámbhárs from Dabhol and Dábhól. Among many of these several classes show their foreign origin, and recent arrivals from the Meman traders from Gujarát through Bombay, from Momin and Benares weavers from Upper India. There has also been an increase in the number of Gujarát Pársi liquor-contractors and Government servants, who are found all over the district, and of traders and tavern-keepers who are settled along the lines of railway and near Bombay.¹

These additions to the Thána population may roughly be said to have divided the district into four sections; the rugged north-east where the early tribes remain almost unmixed; the coast whose people have a strong element from beyond the sea, chiefly from Gujarát and Káthiáwar; the great central Vaitarna valley the head-quarter of the Talheri tribe whose surnames show an early Rajput or foreign element; and in the south, along the valley of the Ulhá where the leading tribe are, or at least call themselves, Maráthás.

A remarkable trait in the character of the Thána people is the very deep and almost universal reverence that is paid to local or un-Bráhman spirits or deities, as the proverb says, 'The spirits of the Konkan are very fierce.'² These *devs* of whom Cheda, Chita, Hirva, and Vághya are the chief are not only the ordinary objects of worship of the earlier tribes and of the Kunbis, but, in spite of Bráhman priests, they are feared and worshipped by almost all Hindus. Nor are the belief in their power and the desire to disarm their illwill confined to Hindus. Almost all classes, Pársis, Jews, Musalmáns, and Christians, in spite of the displeasure of their priests, persist in fearing and making offerings to these local *devs*. Their power may perhaps be explained partly by the very strong local or early element in the people, and partly by the prevalence of cramps,

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¹ The making of fresh castes has almost entirely ceased. But the case of the Halváis or sweetmeat-sellers of Bassain and Máhim probably illustrates the process by which in many cases a foreign element was assimilated so as to form a new local caste. The Halváis are a small group of families found in Bassain and Máhim. The difference of detail in the accounts of them seems to show that the caste is only half formed. The men are Sindhis or Upper Indians and the women local Kunbis or Kolis. The men speak Hindustáni and are clearly foreigners. The women keep to the Maráthá dress and speech. In a generation or two, the foreign appearance speech and dress will have disappeared, and the Halváis, if prosperous, will call themselves Maráthás, and their big frames and light skins will support their claim.

² The Maráthi runs, '*Konkaní dev mothé kadiak dhet.*'

* Many classes call themselves Maráthás the last ruling Hindu caste. This is the case with the Sálsatto Páthkalis whose foreign element is almost certainly from Gujarát not from the Deccan.

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agues, and other muscular and nervous seizures that are believed to be caused by spirit possession. Except the Káthkaris, who are said to look on Chita as their patron and friend, almost all classes regard these spirits as evil and unfriendly, and make them offerings solely with the view of turning aside their ill will.

Of the religions which have been introduced from outside, the earliest of which traces remain is the religion of the Bráhmans, with its very ancient (b.c. 1400) holy places on the Vaitarna and in and near Supára and Bassein. The Kanheri Kondivti and Magáthana caves show that, from the first century before to the eighth century after Christ, Sálsette was a great Buddhist centre, and the remains at Lonád in Bhiwandi, at Karanja and Ámbivli near Karjat, and at Kondáne at the foot of the Bor pass, show that during most of that time Buddhist monasteries commanded the main lines of traffic between Thána and the Deccan.

In the sixth century, while Buddhism was still in the height of its power, Christianity of the Nestorian form was so flourishing that Kalyán was the seat of a Christian Bishop from Persia. In the eighth and ninth centuries the Elephanta and Jogeshvari caves and the temple of Ambarnáth bear witness to a Bráhman revival. Then the Pársis seem to have spread their faith, as, according to Friars Jordanus and Oderic, in the beginning of the fourteenth century, most of the people worshipped fire and exposed their dead. At this time a few houses of Nestorian Christians remained, and the Latin friars succeeded in making some converts to the Roman faith. The Musalmáns who for centuries had enjoyed the free practice of their religion in the coast towns next rose to power. Little seems to have been done to spread Islám by force, but some missionaries of whom Báwa Malang of Malangad hill was the chief, had considerable success in making converts. Under the Portuguese the people of the coast tract were made Christians partly by persuasion and partly by force. On the decline of Portuguese power (1740) Bráhmanism revived, and except those that are more modern, most of the present Hindu temples date from the eighteenth century. Under the English, except a small mission of the Scotch Free Church to Golwad near Dáhánu, little effort has been made to spread Christianity.

Portuguese Christians, Pársis, Musalmáns, and Jews or Beni-Israelis have all of late succeeded in introducing in their communities a closer observance of their religious rules and in putting a stop, at least openly, to the nature or spirit worship which was formerly prevalent among their followers. Though there is considerable anxiety for the purer practice of their religion, none of these classes seem of late to have made any effort to make converts to their faith. Two Hindu religious communities who are hostile to the Bráhmans, Jains from Márwár and Língháyats from the south Deccan, have considerably increased in numbers under the English. But neither of these sects is of local interest. The members of both are strangers, who bring their religion with them and do not attempt to make converts. The decay of their secular power and the unbelief of some of the younger members of the upper classes, have lessened the spiritual influence of the Bráhmans. At the same

time, among a large class of Hindus, easy and rapid travelling has fostered the desire to visit the chief shrines of the Bráhmaṇ faith, and among some of the wilder tribes Bráhmaṇs have lately succeeded in raising a respect for their class and a longing for the more important rites and ceremonies of the Bráhmaṇ ritual.

The Arab writers of the tenth and eleventh centuries noticed that the people of the north Konkan spoke a special dialect known as *Ládavi*, that is the dialect of *Lár* which at that time meant the country between Broach and Chaul. It seems probable that this was Gujaráti the trade language of the coast towns as it still is of Bombay. It is distinguished from the Kánarese, or *Koriya*, spoken in Málkhet or Haidarabad, then the head-quarters of the rulers of the Deccan and Konkan. Though the north Konkan speech has for long been partly Maráthi and partly Gujaráti, some of the names of tribes, villages, rivers, and hills, seem to point to a Dravidian element in the early population.¹

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Language.

¹ Though the traces are faint, they seem sufficient to prove that an element, if not the basis, of the Thána population is Dravidian. The traces of a Dravidian language may be grouped under the four heads of tribe names, god names, place names, and land revenue terms.

Of tribe names, besides the lately arrived Kánarás and Kámáthiis, there is both among Káthkaris and among Kolis, the division into Son and Dhor, the Dhor in both cases being the wilder and apparently the more purely local and the Son mixed with some later element and little different from the ordinary low class Hindus. This difference between Dhors and Sons closely corresponds with the derivation suggested by Mr. Ebdon from the Kánarese *dodda* large in the sense of old and *sanna* small in the sense of young or new. The word *ágaru*, a field or salt-pan, from which the Agris take their name, is probably of Dravidian origin, and the name Dhol or drummers which a sub-division of the Agris bears, is from the Kánarese *dhol* skin. The name Koli, or Kuli, is of doubtful origin. It seems probable that the early form was Kuli, and that the present form is due to the fact that some later immigrants found the Kulis on the *kols* or creeks, and others, the Musalmáns, among the *kols* or hills. Dr. J. Wilson who adopts the form Kuli, derives the word from *kul* a family or clan; and it may be argued that Kunbi and Kuli are corresponding terms, Kunbi from *kutumbi* family, marking those whose social system is based on the family, and Kuli or Koli from *kul* a clan, marking those whose social system is based on the clan. At the same time this explanation is open to the two objections that there are *kuls* among Kunbis as well as among Kolis, and that the word *kul* is apparently used to mean family rather than clan. Perhaps a more likely derivation is the Kánarese *kula*, a husbandman, from which rather than from the Sanskrit *kul*, a family, the word *kul* tenant and such Maráthi land-revenue terms as *kulkarni* and *kulirag* seem to come. When the later immigrants settled in Thána the Kolis almost certainly held the plain country and were, as some of them still are, skilled husbandmen. Dr. Wilson's remark that Kunbis and Kolis differ little in origin is specially true of Thána Kunbis and Thána Kolis. It seems probable that the basis of both is the same, and that the more outlying husbandmen, mixing little in marriage with the new settlers, kept their old name of Kulis or field workers, while those in the more civilised parts, receiving a strain of foreign blood, took the Aryan name of Kulmbi or Kunbi, apparently a corruption of *kutumbi* or householder.

Of god names the title *amba* mother, which is applied to Devi and Bhaváni, is, according to Bishop Caldwell, probably Dravidian, and Ekvera, whose shrine is at the mouth of the great Kárlí oave, seems to be the Dravidian *Akka Auveyar*, venerable mother, rather than the mother of *Ek Vir* or Parashurám. The ending *oba*, found in the names Khandoba, Bhairoba, Vithoba, Vághoba, and other Deccan and Konkan demigods, seems to be the Dravidian *appa* father.

Of place names two words in common use for a settlement, *páda* a hamlet and *oli* a village, seem Dravidian. *Páda* is nearer the Dravidian *pálu* than the Sanskrit *padra*, and *oli* seems to be the same as the modern Kánarese *halli* village and to come from the old Kánarese *oli* a row, rather than from the Sanskrit *avali* which also seems to

*The Thána Kulmbi or Kulambi, the Deccan Kunbi, and the Gujarát Kanbi or Kalmi are traced through the Prákrit Kudambi to the Sanskrit Kutumbi or householder. Pandit Bhagvánlál Indráji.

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North of Umbargaon Gujaráti is spoken by all classes. The people understand Maráthi and use a good many Maráthi words, but the bulk of the vocabulary and the grammar is Gujaráti. From Umbargaon south as far as the Vaitarna between the coast and the railway, the language of almost all classes except Marátha Bráhmans and other late immigrants, is also Gujaráti rather than Maráthi, and along the Dábhánu coast where Gujaráti is taught in the Government schools, the Gujaráti element is so strong as to make the ordinary speech unintelligible to any one who knows Maráthi only. Inland about Jawháir, Mokháda, and Váda, the speech of village headmen and other husbandmen differs little from ordinary Maráthi, and among the higher classes it is entirely Maráthi. The talk of the hillmen, Kolis and Konkanis, seems much the same as that of Khándesh hillmen Maráthi with a Gujaráti element. Except among late comers from Márwár and Gujarát, the home speech of almost all Hindus in the centre and south of the district is Maráthi, which has been the language of Government for the last 150 years and the language of the schools for the last generation. About two hundred years ago (1659) a Jesuit Father, Francisco Vaz de Guimaraes, wrote in the Koli dialect a Christi Purán or Metrical Life of Christ.¹ This dialect which closely represents the present home speech of the Son

be of Dravidian origin. The other common termination *ol*, as in Hálol or Kálol, seems to be a different word but also Dravidian from *halla* a river or *holu* hollow.

Of the Dravidian words mentioned in Caldwell's Grammar the following seem to occur in Kónkan place names: *Ála* full of, Khándála full of cliffs; *aran* fort, Arnála, fortified, but perhaps rather *aranyála* full of brushwood; *aru* well or stream, the Maráthi *ád*, Mahád the big well, Kolhád the jackals' well; *danda* camp, Revdanda, Danda-Rájpuri, but perhaps from the Maráthi *danda* a point or spit; *eri* water, Khanderi the sea rock in Bombay harbour, compare Asheri and Ráiri as if Rái-eri the sea-rock, but *eri* in these words may be *giri* hill; *kal* stone, *kal* is not uncommon, but the origin is doubtful; *karru* wind, Karjat (?), also *kitru* wind, Kátranj, compare the Kátraj pass near Poona; *kinula* below, *khind* a ravine, common; *kol* creek, common; *konda* hill, common, as Kondáne, Kondivti, Kondivli, and perhaps Kondkan or Koukan; *kuda* west, Kuda caves in Kolába, Kudál in Sávantvádi; *male* hill, *mál* common; *mara* tree, Maroli, Mardes; *med* hill, Medvan not uncommon, compare the Gujarát Meds or Mairs; *mán* deer, Mángaon common, but probably from the Maráthi *mán* clay; *ndulu* village (also region), not uncommon, Nadai, Nadhal, Nádod; *ner* in some cases seems to be a corruption of the Sanskrit *nagar* city, as Chámpáner, Bhatner, but there is also a Dravidian *ner* originally straight and so either upright as the hill Shivner or flat as *ner* a strath; *ner* enters into three or four Thána place names, as Chivner in Panvel, Kokner in Máhim, and Ner in Dábhánu; *neralu* shade, Neral, perhaps rather full of hills; *niram* water, Nirmal, compare Nira in Sátára; *pai* green, prosperous, not uncommon, but doubtful; *rái* rock, Ráiri, Rái-eri sea-rock, but may be Ráigiri royal hill or from *rai* a grove; *sey* leaning, that is west, perhaps the original form of Sahyádrí; *sunei* well, Sons are common but doubtful; *uppu* salt, Upalát; *uru* town, Manur, Urse, Yeur, not uncommon; *vai* month, Borvai, Povai; *vel* white, may be *velu* bamboo, Belavli, Velkos. Mr. Ebdon gives the following additional examples: *chikka* small, Chikli, perhaps *chikka-halli* but more likely *chikkhal* mud; *dítu* ford, Dátivre on the Vaitarna, perhaps *Dátu-uru* or ford town, compare Dátrole that is *dítu-ali* or ford village, both villages are on creeks; *hálu* milk, Hál, Háloli, Hálivli; *hire* old, Hireghar; *kel* below, Kelve-Máhim, also Kelimli, Kelvi may be from *kela* a plantain; *mane* house, Mano in Váda; *tene* fort, Tene in Máhim; *tuppa* butter, Tupgaon, *tup* is also Maráthi; *yel* left, Yedvan in Máhim. Most Thána land revenue terms seem of Dravidian or at least un-Sanskrit origin. Among them may be noticed *dhep* an unmeasured plot, *hundla* a lump of land or money, compare the Kánarese *hundálit* in gross; *muda* a measure, in common use in Kánara; *kás* a parcel of land; and *shilotar* connected with salt-waste reclamations, originally the gap in the dam from the Kánarese *shilu* split.

¹ The title is Purán, or Relacao dos Mystérios da Encarnacao, Paixao, e Morçe de N. S. Jesus Christo. Re-impressa Na Typographia de Asiatic, 1876.

Kolis and Sálsette Christians, differs in some respects from true or Deccan Maráthi. These differences arise chiefly from incorrect pronunciation, variations in inflectional forms, and the use of peculiar words. Under the first head come the invariable substitution of an *r* sound in place of the cerebrals *d*, *dh*, and *l*,¹ the promiscuous use of aspirates instead of unaspirates and vice versâ,² the addition of an *n* sound,³ and the separation of conjunct consonants.⁴ Inflectional terminations differ⁵ slightly from those in Deccan Maráthi, the crude form of the word being subject to less change. Of the words not in use in the Deccan some are found in the south Konkan dialect,⁶ while others are peculiar to the north Konkan.⁷ The nasal sound, the distinguishing peculiarity of the south Konkan dialect, is replaced by a lengthened intonation.

In 1819 and again in 1820 severe outbreaks of cholera so lowered the number of the people, that for ten years the population is said not to have recovered its former strength. Since the beginning of British rule the people have been four times numbered, in 1846, 1851, 1872, and 1881. In 1846, excluding the three Kolába sub-divisions of Sankshi, Rájpuri, and Ráygad, the total population amounted to 554,937 living in 117,705 houses, or an average of five persons to each house. Of the whole number 287,602 or 51·83 per cent were males, and 267,335 or 48·17 per cent were females. Of the total number 498,625 or 89·85 per cent were Hindus and 23,661 or 4·26 per cent Musalmáns, that is at the rate of twenty-one Hindus to one Musalmán. There were besides 30,147 Christians, 1842

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¹ *Ghora* (*ghoda*), horse; *jhár* (*jhál*), a tree; *khori* (*khodi*), mischief; *tukra* (*tukla*), piece; *surka* (*sudka*), a piece of cloth; *lirka* (*lúdka*), beloved; *avra* (*evdha*), *javra* (*jendha*), *kekra* (*kevda*), *tekra* (*tevda*), all adjectives expressive of quality; *parne* (*padne*), to fall; *sonne* (*sodne*), to leave; *dhárne* (*dhádne*), to send; *rarne* (*radne*), to cry; *chharne* (*chhadne*), to climb; *járne* (*jádn*), to burn; *ugarne* (*ughadne*), to open.

² *Atha* (*áta*), now; *thonul* (*tond*), mouth; *tho* (*to*), he; *hot* (*oth*), lip; *holak* (*olakh*), acquaintance; *amí* (*ámhi*), we; *tumi* (*tumhi*), you; *háy* (*áhe*), is; *hán* (*áhet*), are; *oka* (*hota*), he was; *sahul* (*shabda*), word; *sástra* (*shástra*), book; *hamed* (*umed*), desire; *hyád* (*yíd*), memory; *húshi* (*áshi*), so.

³ *Kantha* (*katha*), story; *puja* (*puja*), worship; *ninjane* (*nijane*), to sleep; *nighane* (*nighane*), to start; *anyane* (*ugavane*) to rise; *vinchun* (*váchun*), without; *mánje* (*májhe*), my; *ámache* (*ámche*), our; *tumache* (*tumche*), your.

⁴ *Sunkurvár* (*Shukravár*), Friday; *parja* (*prajá*), subjects; *murakh* (*murkh*), fool; *kurpa* (*kripa*), favour; *lagin* (*lagna*), marriage; *paramesar* (*parameshvar*), God; *sahul* (*shabda*), word.

⁵ Of noun terminations besides the *án* of the nominative plural of neuter nouns (*phul*, *phúln*, flowers), *shi* and *sun* are to be noted. *Shi*, often an expletive used after past participle (*jáunshi*, having gone), is an accusative, ablative, and instrumental termination. *Sun* is also an instrumental termination used subjectively (*Iskvarásun jag kele*, God made the world). The final *t* of the locative termination *d(n)t* is generally omitted (*gharín*, in the house). Of verbal terminations *te* is used in the present in all persons in the singular and *tán* in the plural (*karte*, I do, and he, she, it does; *kartes*, thou doest; *kartán*, we, you, they do). The *la*, *li*, *le* of the past sometimes requires the insertion of *y* before them, and sometimes the omission of the final letter of the root (*jhá(y)le* became, *á(y)le* came, *lile* (*lihile*) wrote, *rele* (*ráhik*, dwelt). Before the *la* of the dative, *va* probably of Gujarát origin is added to verbal nouns (*á(vá)la* to go, *bag(vá)la* to see, and *kar(vá)la* to do).

⁶ *Nimbar*, sunshine; *báil*, wife or woman; *gho*, man or husband; *dhu*, daughter; *davar*, to place; *bud*, understanding; *durái*, command; *dis*, day; *rándap*, cooking.

⁷ *Shakle*, whole; *asge*, whole; *bije*, other (*Guj.*) ; *murda*, many; *jadva*, when; *hudur*, in presence of; *bápus*, father; *áis*, mother; *par*, near; *kaf(n)*, what, because; *gurvin*, pregnant; *áisa* (*asa*), so; *táisa* (*tasu*), so; *káisa* (*kasa*), how; *dogva*, both; *kef(n)*, where; *thef(n)*, there; *je(n)*, where; *mdina*, to me; *mere*, near.

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Pársis, and 662 Jews. The 1851 census, compared with that of 1846, showed an increase in population from 554,937 to 593,192 or 6·89 per cent. This increase was found over all parts of the district. Of the whole number living in 121,952 houses or five persons in each house, 307,188 or 51·78 per cent were males and 286,004 or 48·21 per cent females. Hindus numbered 533,374 souls or 89·91 per cent and Musalmáns 25,157 or 4·24 per cent, that is at the rate of twenty-one Hindus to one Musalmán. There were besides 31,850 Christians, 2182 Pársis, and 629 Jews. The 1872 census showed an increase from 593,192 to 847,424 or 42·85 per cent.¹ Of the total number 765,886 or 90·37 per cent were Hindus, 38,835 or 4·58 per cent Musalmáns, 37,029 or 4·37 per cent Christians, and 5674 or 0·67 per cent Others. The 1881 census showed a slight increase of 2·69 per cent, the total population of the district amounting to 900,271 or 212 to the square mile. As the work of tabulating the 1881 census returns is not completed, the details of the 1872 census are given.

* The following tabular statement gives, for the year 1872, details of the population of each sub-division according to religion, age, and sex :

Thana Population Sub-divisional Details, 1872.

SUB-DIVISION.	HINDUS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnán	20,410	20,816	10,283	18,052	15,195	13,411	54,897	52,279	107,176
Máhim	13,147	12,605	11,328	10,016	11,119	10,211	35,592	33,732	69,324
Váda	6712	6341	6187	5845	3435	2833	16,334	15,019	31,353
Bassein	8117	7684	8520	8391	6082	5468	22,719	21,543	44,262
Bhiwndi	13,425	12,299	12,474	12,521	7804	6876	33,703	31,696	65,399
Sháhápúr	20,982	20,204	17,287	16,772	12,003	10,647	50,272	47,623	97,895
Sásette	10,294	9450	13,875	11,417	11,213	7701	35,382	28,623	64,010
Kalyán	13,759	12,816	12,980	12,430	8069	7110	34,808	32,365	67,173
Murhádi	11,360	10,811	9025	9032	8084	7607	28,469	27,450	55,919
Panvel	18,287	17,219	16,376	16,329	11,527	9941	40,190	43,489	89,679
Karjat	15,184	14,225	13,682	13,061	8973	8571	37,839	35,857	73,696
Total	151,686	144,470	141,024	134,775	103,495	90,436	396,205	369,681	765,886
	MUSALMÁNS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnán	293	251	305	254	230	213	828	790	1548
Máhim	360	328	343	339	395	318	1103	985	2088
Váda	201	154	199	189	150	141	550	484	1034
Bassein	324	308	400	399	317	277	1041	984	2025
Bhiwndi	1544	1380	1648	1560	1542	1104	4734	4044	8778
Sháhápúr	457	437	464	422	337	250	1258	1109	2367
Sásette	869	717	1215	951	1156	713	3370	2386	5656
Kalyán	907	819	1010	981	778	533	2605	2383	5028
Murhádi	259	237	209	213	196	108	664	618	1282
Panvel	1041	855	1103	1035	1002	700	3221	2590	5811
Karjat	631	593	596	552	470	383	1697	1521	3218
Total	6896	6072	7592	6847	6572	4855	21,061	17,774	38,835

¹ This large increase was to a great extent due to the greater completeness of the 1872 census. The figures of the 1851 census were admitted to be far from accurate. Reg. Rec. 19 of 1856, 1013.

Thána Population Sub-divisional Details, 1872—continued.

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SUB-DIVISION.	CHRISTIANS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnau	10	12	14	9	14	8	38	29	67
Máhm	24	32	24	21	80	16	78	69	147
Váda ... ..	...	...	20	...	11	...	31	...	31
Bassein	2375	2239	2275	2503	1967	1766	6617	6508	13,125
Bhiwadi	8	...	28	...	14	...	40	...	40
Sháhápúr	2	...	8	2	8	...	13	2	15
Sálsotte	8948	8729	4084	4447	3700	3002	11,677	11,178	22,855
Kalyán	11	7	28	14	18	8	57	29	86
Murbád ... ..	...	...	...	...	...	...	...	...	...
Parvel	81	72	133	98	117	55	331	225	556
Karjat	12	1	30	14	82	9	83	24	107
Total ...	6461	6092	6598	7108	5906	4864	18,965	18,004	37,029
	OTHERS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnau	814	270	296	271	236	245	846	786	1633
Máhm	64	68	73	68	57	85	194	221	415
Váda ... ..	...	...	1	...	1	...	2	...	2
Bassein	326	342	317	329	209	154	852	825	1677
Bhiwadi	13	9	5	9	10	4	28	22	50
Sháhápúr ... ..	...	...	7	4	14	2	21	6	27
Sálsotte	137	125	183	113	166	129	436	367	803
Kalyán	45	42	46	46	40	48	131	138	269
Murbád ... ..	...	...	1	...	1	...	2	...	2
Parvel	115	116	125	113	115	79	355	313	668
Karjat	24	20	23	17	31	14	78	61	129
Total ...	1033	902	1027	977	880	700	2945	2729	5674
	TOTAL.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Dáhnau	21,038	21,340	19,898	18,588	15,673	13,877	56,909	53,814	110,423
Máhm	18,595	13,033	11,771	11,344	11,401	10,630	36,967	35,007	71,974
Váda	6913	6485	6407	6034	3597	2974	16,917	15,503	32,420
Bassein	11,142	10,573	11,512	11,622	8975	7665	31,229	29,860	61,089
Bhiwadi	14,985	13,888	14,150	14,090	9370	7984	38,506	35,762	74,267
Sháhápúr	21,441	20,641	17,766	17,200	12,387	10,890	51,564	48,740	100,304
Sálsotte	15,273	14,021	19,257	16,928	16,235	11,610	50,765	42,559	93,324
Kalyán	14,722	13,684	14,078	13,432	8896	7740	37,691	34,865	72,556
Murbád	11,619	11,048	9285	9245	8281	7775	29,135	28,068	57,203
Parvel	19,504	18,262	17,882	17,580	12,761	10,775	50,097	46,617	96,714
Karjat	15,851	14,832	14,340	13,644	9506	8977	39,697	37,453	77,150
Total ...	166,088	157,626	156,241	149,707	116,852	100,915	430,176	408,248	847,424

From the above statement it appears that the percentage of males in the total population was 51·82 and of females 48·18. Hindu males numbered 396,205 or 51·74 per cent, and Hindu females 369,681 or 48·26 per cent of the total Hindu population. Musalmán males numbered 21,061 or 54·24 per cent, and Musalmán females 17,774 or 45·76 per cent of the total Musalmán population. Pársi males numbered 1686 or 52·88 per cent, and Pársi females 1502 or 47·12 per cent of the total Pársi population. Christian males numbered 18,965 or 51·22 per cent, and Christian females 18,064 or 48·78 per cent of the total Christian population. Other males numbered 2945 or 51·91 per cent, and Other females 2729 or 48·09 per cent of the total Other population.

The total number of infirm persons was returned at 3861 (males

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2292, females 1569) or forty-five per ten thousand of the total population. Of these 505 (males 307, females 198) or six per ten thousand were insane; 331 (males 209, females 122) or four per ten thousand idiots; 948 (males 627, females 321) or eleven per ten thousand deaf and dumb; 1372 (males 658, females 714) or sixteen per ten thousand blind; and 705 (males 491, females 214) or eight per ten thousand lopers.

The following tabular statement gives the number of the members of each religious class of the inhabitants according to sex at different ages, with, at each stage, the percentage of the total population of the same sex and religion. The columns referring to the total population omit religious distinctions but show the difference of sex:

Thana Population by Age, 1872.

AGES.	HINDUS.				MUSALMA'NS.			
	Males.	Percentage on total male Hindus.	Females.	Percentage on total female Hindus.	Males.	Percentage on total male Musalmans.	Females.	Percentage on total female Musalmans.
Up to 1 year	11,781	2.97	12,532	3.33	642	3.09	620	3.48
Between 1 and 6	76,116	19.21	76,676	20.72	3100	14.71	2855	16.06
" 6 " 12	63,789	16.09	55,522	15.02	3154	14.97	2597	14.61
" 12 " 20	56,256	14.19	59,897	16.07	2952	14.01	2888	16.13
" 20 " 30	84,768	21.39	75,373	20.30	4440	22.08	3979	22.38
" 30 " 40	55,687	14.05	43,744	11.83	3437	16.31	2312	13.00
" 40 " 50	28,673	7.23	25,150	6.80	1772	8.41	1809	7.36
" 50 " 60	13,772	3.47	14,234	3.85	923	4.28	847	4.76
Above 60	5363	1.35	7308	1.98	441	2.09	387	2.18
Total	396,205		369,681		21,061		17,774	

AGES.	CHRISTIANS.				OTHERS.				TOTAL.			
	Males.	Percentage on total male Christians.	Females.	Percentage on total female Christians.	Males.	Percentage on total male Others.	Females.	Percentage on total female Others.	Males.	Percentage on total males.	Females.	Percentage on total females.
Up to 1 year	667	3.51	661	3.77	86	2.92	86	2.92	13,176	3.00	13,712	3.35
Between 1 and 6	2007	15.33	2005	16.08	514	17.46	514	17.46	82,337	18.81	82,915	20.31
" 6 " 12	2887	15.22	2568	13.97	440	14.94	440	14.94	70,270	16.00	69,909	14.94
" 12 " 20	2709	14.76	3152	17.44	441	14.97	441	14.97	62,448	14.22	65,348	16.12
" 20 " 30	3799	20.03	3966	21.89	598	20.53	598	20.53	93,798	21.35	88,559	20.54
" 30 " 40	2889	15.23	2290	12.07	408	11.92	408	11.92	63,421	14.21	48,672	11.92
" 40 " 50	1761	9.28	1351	7.47	293	8.30	293	8.30	32,472	7.39	28,094	6.95
" 50 " 60	891	4.69	828	4.57	130	4.72	130	4.72	15,741	3.58	16,036	3.93
Above 60	365	1.92	307	1.19	61	1.96	61	1.96	6218	1.41	6173	2.00
Total	18,665		18,064		2729		2729		439,176		406,248	

The Hindu population of the district belongs, according to the 1872 census, to the following sects:

Thana Hindu Sects, 1872.

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VAISHNAVS.					LINGA-YATS.	SHAIVS.	ASCETICS.	UNSECTARIAN HINDUS.	SHRA'VAKS.	TOTAL.
Rámánuj.	Valabhá-chárl.	Kabir-panthi.	Mádhavá-chárl.	Swámi-náráyan.						
202	1140	8	7587	177	648	220,796	478	533,025	1823	765,886

From this statement it would seem that of the total Hindu population the unsectarian classes numbered 533,503 or 69·65 per cent; the Shaivs 221,446 or 28·91 per cent; the Vaishnavs 9114 or 1·19 per cent; and the Shrávaks 1823 or 0·23 per cent. The Musalmán population belongs to two sects Sunni and Shia; the former numbered 35,043 souls or 90·23 per cent, and the latter 3792 souls or 9·76 per cent of the whole Musalmán population. The Pársis are divided into two classes Shahansháí and Kadmi; the number of the former was 3018 or 94·66 per cent, and of the latter 170 or 5·33 per cent. In the total of 37,029 Christians there were 12 Armenians, 31,062 Catholics, and 5955 Protestants, including 159 Episcopalians, 131 Presbyterians, one Wesleyan, and 5664 native Christians. Other religions were represented by one Sikh and 746 Jews. Besides these, under the head Others, 1739 persons remained unclassified.

According to occupation the census returns for 1872 divide the whole population into seven classes:

- I.—Employed under Government or municipal or other local authorities, numbering in all 5607 souls or 0·66 per cent of the entire population.
- II.—Professional persons 3727 or 0·44 per cent.
- III.—In service or performing personal offices 13,995 or 1·65 per cent.
- IV.—Engaged in agriculture and with animals 289,520 or 34·16 per cent.
- V.—Engaged in commerce and trade 21,472 or 2·53 per cent.
- VI.—Employed in mechanical arts, manufactures and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption 86,292 or 10·18 per cent.
- VII.—Miscellaneous persons not classed otherwise (a) wives 108,127 and children 303,601, in all 416,728 or 49·17 per cent; and (b) miscellaneous persons 10,083 or 1·19 per cent; total 426,811 or 50·36 per cent.

The people of the district belong to five main sections, Hindus, Christians, Musalmáns, Pársis, and Beni-Israels or Jews. For descriptive purposes Hindus may be brought under the fifteen heads of Bráhmans, Writers, Traders, Husbandmen, Manufacturers, Craftsmen, Players, Servants, Shepherds, Fishers, Labourers, Early Tribes, Leather Workers, Depressed Classes, and Devotees.

Bráhmans, according to the 1872 census, included thirty classes with a total strength of 21,317 souls (males 11,547, females 9770) or 2·78 per cent of the Hindu population. Of these 669 (males 323, females 346) were Ápastamba Hiranya-Keshis; 561 (males 310, females 251) Andichs; 221 (males 123, females 98) Bhátelás; 8722 (males 4589, females 4133) Chitpávans; 4 (males 3, female 1) Dasháhárs; 1006 (males 588, females 418) Deshasths; 899 (males 461, females 438) Devrukhas; 210 (males 152, females 58) Gaud-Bengális; 1013 (males 522, females 491)

Bráhmans.

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Population.

Brāhmana.

Golaks; 248 (males 177, females 71) Gujarātis; 335 (males 193, females 142) Jāmbus; 13 (males 13, females 0) Javals; 27 (males 19, females 8) Kānadās; 34 (males 19, females 15) Kāngos; 117 (males 111, females 6) Kanojās; 585 (males 316, females 269) Karhādās; 46 (males 18, females 28) Kramvants; 15 (males 14, female 1) Madrásis; 47 (males 34, females 13) Márvadis; 140 (males 83, females 57) Modhs; 32 (males 20, females 12) Nágars; 2311 (males 1233, females 1078) Palshes; 2563 (males 1323, females 1240) Sāmvedis; 24 (males 15, females 6) Sārasvats; 2 (both males) Sarvariyās; 629 (males 317, females 312) Shenvis; 62 (males 58, females 4) Tailangs; 80 (males 46, females 34) Tapodhans; 357 (males 207, females 150) Yajurvedi Mādhyaṇḍins; and 348 (males 249, females 99) were brought under the head of other Brāhmanns.

Āpastamba
Hiranya-Keshis.

ĀPASTAMBA HIRANYA-KESHIS are returned as numbering 669 souls and as found in Panvel, Vāda, Shāhāpur, and Karjat. They speak Marāṭhi and are clean, neat, and hospitable, but hot-tempered. They are husbandmen, moneylenders, petty traders, and clerks. They live in one or two-storied houses with mud or reed walls, the inside divided into a cooking room, a sitting room, a room for household gods, a bed room, and a veranda. They have generally a fair store of household furniture such as brass and copper vessels, bedding and clothes, and keep cows and buffaloes. They are vegetarians, refuse garlic and onions, and drink no spirituous liquor. Their daily food is rice, pulse, and buttermilk. Their feasts cost them from 3d. to 6d. (2-4 as.) a head. In-doors the men wear a waistcloth and the women a robe and bodice, and the children a jacket and cap. They are generally Smārts that is followers of Shankarāchārya, the high priest of the doctrine that God and the soul are one. Their family priest belongs to their own caste and is much respected. The fourth, eleventh, and twelfth of each fortnight and all Mondays are fast days, and *Shivrātra*, the fourteenth of the dark fortnight of *Māgh vadya* (February - March,) is their great fast day. On the birth of a son the ceremony of *putrāvan* is performed, and on the twelfth the child is laid in the cradle and named. In the sixth or eighth month the child is weaned. In the third or fifth year the child's hair is cut for the first time, and in the seventh or eighth year boys are girt with the sacred thread. Their daughters are married between eight and ten, and their sons between twelve and twenty. Widow marriage is not allowed. After a death the boys and men of the family whose thread ceremony has been performed, and married girls and women related to the deceased within ten degrees, mourn for ten days. There is no headman; disputes are settled according to the opinion of the majority of the men of the caste at a meeting at which some divines, Shāstris and Pandits, must be present. They send their boys to school, and on the whole are prosperous.

Audichs

AUDICHS are returned as numbering 561 souls and as found mostly in Dāhānu and in very small numbers in Panvel. They are divided into Sidhpurās, Sihorās, and Tolakyās, who eat together but do not intermarry. They belong to the class of white Yajurvedi Brāhmanns and claim descent from the sage Yājñavalkya. They

state that they formerly lived in Kalpur, Sidhpur, and Pátan in Gujarát, and that the first place where they settled in Thána, was the village of Urgaon in Dáhánu. Some are old settlers and others are comparatively late arrivals. They are brown skinned and have regular features, and except the top-knot and mustache, shave their head and face. They speak Gujaráti at home and Maráthi abroad, and are clean, hardworking, honest, temperate, frugal, and hospitable. They are priests, writers, schoolmasters, husbandmen, and beggars, and generally live in low houses with reed and bamboo walls. Their furniture includes a fair store of vessels, beds, bedding, and clothes. They have also cattle and carts, and servants of the Dubla and Yárlí castes. Their daily food is rice, pulse and vegetables, and their feasts cost them from 4½d. to 6d. (5-4 as.) a head. The men wear a Gujarát turban, a waistcloth, and a few a jacket, and have a second waistcloth thrown over their shoulders. The women wear the Gujarát bodice, robe, and petticoat. Most of them have a large store of clothes. On the fifth and sixth days after the birth of a child the goddess *Sati* is worshipped. Boys have their heads shaved between three and four, and are girt with the sacred thread between seven and nine. There is no fixed time for a boy's marriage, but he is generally married before he is twenty-four. A girl is married between seven and nine. During the eighth month of a woman's first pregnancy friends and relations are feasted. On the death of an adult member the family mourns for ten days. The funeral ceremonies begin on the seventh and end on the thirteenth day. Widow marriage is not allowed. In religion they are either Smárts, whose chief god is Shiv, or Bhágvats, whose chief god is Vishnu. They worship the ordinary Hindu gods and keep the regular fasts and feasts. Their priests belong to their own class. Social disputes are settled by a meeting of the men of the caste. They send their boys to school, and, on the whole, are well-to-do.

BHÁTELA BRÁHMANS are returned as numbering 221 souls and as found only in the Umbargaon petty division of Dáhánu and in the Mohpáda village of Panvel. They belong to the class of Surat Bhátela or Anávla Bráhmans, who hold an important place among the people of the Surat district, most of them being husbandmen or large land proprietors *desáís*. The Umbargaon Bhátelás state that they came to their present home about three hundred years ago from Párdi and Balsár in Surat. Their home speech is Gujaráti, and except that the women wear the robe passed between the legs in Maráthi fashion, the dress both of men and of women is the same as the dress of the Bhátelás. Most of them are husbandmen; there are no large proprietors. Except a few who are well off, as a class they are poor. They intermarry with the Bhátelás of south Surat, and marriages are celebrated both in Umbargaon and in Surat villages. At betrothal the boy's parents give the girl ornaments worth about £3 (Rs. 30). Their priests are Audich Bráhmans and they worship Shiv and Vishnu.

CHITPÁVANS, also known as Konkanasths, are returned as numbering 8722 souls and as found in most parts of the district.

Chapter III. Population.

Bráhmans.
Audichs.

Bhátelás.

Chitpávans.

Chapter III.

Population.

Bráhmans.

Chitpávans.

They are settlers from Ratnágiri, and a large portion of the clerks in Government offices still have their homes in Kolába or in the south Konkan. The name is said to mean pure from the pyre, *chita*, in reference to the story that they are descended from the shipwrecked corpses of foreigners whom Parashurám restored to life, purified and made Bráhmans. But the word probably comes from Chitápolan the old name for the Ratnágiri town of Chiplan. They have no sub-divisions, and their commonest surnames are Apte, Bivalkar, Cholkar, Dámle, Gokhle, Joglekar, Kále, Lele, Modak, Phadke, Sáthe, Thate, and Vaidya. The men are of about average size and well-made, fair sometimes with grey eyes, and with regular intelligent features; the women, though somewhat small and weak-eyed, are refined and graceful. They can speak correct Marathi, but their home speech has a strong Konkan element. They are clean, neat, thrifty, shrewd, and orderly, and earn their living by begging, writing, tilling, and trading. Most of them own dwellings with walls of brick and stone and tiled roofs. Their houses have a good supply of bedding and cots, brass and copper vessels, clothes, boxes and baskets for storing grain. They keep cattle but have generally no servants. Their daily food is rice, butter, milk, and a vegetable or two. While dining they wear silk waistcloths, sit on low wooden stools, and eat from metal dishes without touching one another. In their own villages the men seldom wear more than a short waistcloth, *áugvastra*, with sometimes a second cloth wound round the head. At other times their ordinary dress is the waistcloth, coat, waistcoat, large flat-rimmed turban and shoes, and, except that the material is more costly, the ceremonial dress is the same. The women wear the long full Marátha robe and the short-sleeved *odice* that covers both the back and chest. Such as have means keep the sixteen observances, *sanskárs*,¹ and all perform ceremonies at investiture, marriage, and death. In religion they are Smárts, that is followers of Shankarácharya. They worship Shiv Vishnu and other gods, and observe the regular fasts and feasts. Their priests belong to their own caste. There has been no recent change in their beliefs or practice. They have no headman. They form part of the Bráhma community which includes Chitpávans, Karhádas, Deshasths, and Devrukhás. Petty disputes are settled by the adult male members of these sub-divisions who live in the neighbourhood, and large questions are referred to Shankarácharya. Their boys go to school and they are a well-to-do people.

¹ These are: 1, Sacrifice on or before conception, *garbhádhan*; 2, sacrifice on the vitality of the fetus, *pūnsvan*; 3, sacrifice in the third month of pregnancy, *anavuloman*; 4, sacrifice in the seventh month, *vishnubali*; 5, sacrifice in the fourth, sixth or eighth month, *simantonayan*; 6, giving the infant clarified butter out of a golden spoon before cutting the navel string, *játkarm*; 7, naming the child on the tenth, eleventh, twelfth, or hundred and first day, *námakarm*; 8, carrying the child to be presented to the moon on the third lunar day of the third bright fortnight, *nishkraman*; 9, carrying the child to be presented to the sun in the third or fourth month, *uryávalokan*; 10, feeding the child with rice in the sixth or eighth month, or when he has cut the first tooth, *annaprtshan*; 11, tonsure in the second or third year, *chudakarm*; 12, investiture with the string in the fifth, eighth, or sixteenth year, *upanayan*; 13, instruction in the Gáyatri verse after the thread ceremony, *mahántnyu*; 14, loosening of the *monji* grass from the loins of the boy, *samavartan*; 15, marriage, *vivah*; and 16, obsequies, *svargárohan*.

DASHÁHÁRS are returned as numbering four souls and as found only in Panvel. They are said to have come from near Anhilvād Patan and to be worshippers of Devi.¹

DESHASTHS, or DESH, that is Deccan Bráhmans, are returned as numbering 1006 souls and as found over the whole district, especially in Panvel, Bassein, Murbád, Karjat, and Sálsette. They have no sub-divisions. They are generally darker and coarser than Chitpávans, but speak a purer Maráthi, and are more generous and hospitable. They are strict vegetarians and refrain from intoxicating drinks. They generally marry among their own class, but occasionally with Karhádás. They are priests, husbandmen, traders, and Government servants. Except that they are less clean and neat, their houses, dress, food and customs do not differ from those of the Chitpávans. They are generally Rigvedis, belonging to the Smárt, Bhágvat, and Vaishnav sects. Their country is said to stretch from the Narbada to the Krishna and the Tungabhadra excluding the Konkan.² They do not differ from Chitpávans in their religious practices, and have no peculiar customs. Along with Chitpávans, Karhádás, and Devrukhás, they form the local community of Bráhmans. They send their boys to school and are well-to-do.

DEVVRUKHÁS, people of Devrukh in Ratnágiri, are returned as numbering 899 souls and as found over the whole district except in Murbád. Both men and women are generally strong and healthy and somewhat dark. They speak correct Maráthi, and in house dress and food do not differ from Karhádás. Clean, hard-working, hospitable, thrifty, and hot-tempered, almost all are husbandmen and most are poor. They hold rather a low position among Bráhmans, chiefly, it would seem, because they are believed to be unlucky. They are Smárts in religion, and have no peculiar religious or social customs. They send their boys to school and are not well off.

GOLAKS are returned as numbering 1013 souls and as found over the whole district except in Bassein and Dáhánu. They are considered a low class and are divided into Kunds and Rands. The Kunds are held to be the offspring of a Bráhman and a Bráhman woman not his wife, and the Rands of a Bráhman and a Bráhman widow. Both are known as Gomukh, or cow-mouth, Bráhmans.³ They do not differ from Deshasths in appearance or language. Both the men and women are untidy but hardworking, frugal, and grasping. They are generally moneylenders and moneychangers, grocers, astrologers, and beggars. Some of them act as priests to men of their own caste and to Kunbis, Kolis, Várlis, Thákurs, and Ágrís. They have also the right to mark the time, *ghatka ghátne*, at Bráhman and Prabhu marriages. They mostly live in one-storied tile-roofed stone and mortar houses, with cooking,

Chapter III. Population.

Bráhmans,
Deshasths.

Devrukhás.

Golaks.

¹ Wilson's Indian Caste, II. 120.

² Wilson's Indian Caste, II. 18-19.

³ This is the ordinary story. But many, if not all, of these Golaks are probably Govardhan Bráhmans who were the local Bráhmans of Govardhan or Násik before the arrival from Gujarát of the Mádhyandins or Yajurvedis the present leading Bráhmans in Násik.

Chapter III.

Population.

Bráhmans.

Golaks.

sitting, and bed rooms, and a front veranda, and own a cow or two or a buffalo. They eat twice a day, rice, bread, pulse, vegetables, butter, curds, and fish. Their feasts cost them about 6d. (4 as.) a head. Their dress is the same as that of other Marátha Bráhmans. They worship Shiv, Ganpati and Bhaváni, but their favourite god is Vithoba. They keep images of Khandoba and Devi in their houses. Their priests are either men of their own class, or Chitpávan and other Bráhmans, who do not take water or eat cooked food from their hands. At births and marriages their ceremonies are like those of other Bráhmans, except that no Vedic verses are repeated. At the *Shráddha* ceremony the priest alone attends. If well-to-do the chief mourner may invite a number of other Bráhmans, but it is the priest not the host who performs the worship. The village priest generally conducts all their ceremonies. As a class they are fairly well-to-do. They lay by a good deal, but as the parents of girls insist on receiving large sums, many bring themselves to beggary in their efforts to get married. They send their boys to school but do not keep them there for any time. Social disputes are settled by the majority of the votes of the men of the caste, and, if the caste orders are not obeyed, the offender is turned out.

Gujarát
Bráhmans

GUJARÁT BRÁHMANS are returned as numbering 248 souls and as found in Kalyán, Bhiwndi, Murbád, and Váda. They represent many classes, Khedávals of the Bhitre and Báj sub-divisions, Mevádás of the Travádi, Bhat, and Chavryáshi sub-divisions, Kapils, Sompurás, Shrigaude, Pokarnás, Borsadiás, Talojás, Bhárgavs, Sárasvats, and Shrimális. They speak Gujaráti at home, and out-of-doors Maráthi, mixed occasionally with Gujaráti. They are frugal and earn a living by begging and acting as priests to Gujarát Vánis. They live in rented houses and are vegetarians. Of the men some dress like North Gujaráti and others like Maráthi Bráhmans. Their women wear the Gujarát petticoat and the open-backed long-sleeved bodice. On the birth of a child sugar is distributed, on the sixth day the goddess *Sati* is worshipped, and on the twelfth the child is laid in a cradle and named by the nearest female relation. Their boys are girt with the sacred thread between seven and ten, and their girls are married before ten. They do not allow their widows to marry. Their priests belong to their own caste and they worship the ordinary Hindu gods. Social and minor religious disputes are settled by a majority of the votes of the men of the caste. They send their boys to school and are fairly well-to-do.

Jámbus.

JÁMBUS are returned as numbering 335 souls and as found only in Dáhánu. They came, about 200 years ago, from Jambusar in Broach, where, according to copper-plate grants, they were settled as early as the beginning of the fourth century (A.D. 323-337).¹ They are said to belong to the Kanva, Áshvaláyan, Kanthum, and Pippalád branches, or *shákhás*. They speak Gujaráti among themselves and Maráthi with others. Most of them are astrologers, beggars, and husbandmen.²

¹ Jour. R. A. Soc., New Series, I. 263-263.

² Wilson's Indian Caste, II. 116.

JAVALS, better known as **Khot**, are returned as numbering thirteen souls and as found in Kalyán, Karjat, Panvel, and Sháhápúr. They belong to Ratnágiri where their claims to be Bráhmans were first acknowledged by Parashám Bháu Patvardhan, a relation of the Peshwás'.¹ According to the local story they get their name from *javal* a storm, because they were shipwrecked on the coast. They are husbandmen, traders, and Government servants. None of them beg. Their rules about food come between those of the Bráhmans and other classes. They eat fish but no other animal food, and ~~refrain~~ from liquor.² They dress like other Marátha Bráhmans. Their boys go to school and they are in easy circumstances.

KÁNADÉ BRÁHMANS are returned as numbering twenty-seven souls and as found only in Panvel.

KÁNGO BRÁHMANS are returned as numbering thirty-four souls and as found only in Dáhánu.

KANOJÁS are an offset from the Kanya-Kubjás of the east who do not, however, eat with them. They belong to the Panch-Gauds, number 117 souls, and are returned only from Kalyán and Sálsette. They come to Thána from Gujarát and Hindustán, and serve as watchmen and messengers. They are not settled in Thána, and generally return to their own country to marry.

KARHÁDÁS, from Karhá near the meeting of the Krishna and Koyna about fifteen miles south of Sátára, are returned as numbering 585 souls and as found over the whole district except in Váda and Murbád. They have no sub-divisions. They marry among themselves and occasionally with Deshasths and Konkanasths. Though a few are fair and handsome, as a class they are darker, less well-featured, and sturdier than the Konkanasths. The home speech of most is Deccan Maráthi. They are intelligent, clean, neat, hospitable, hardworking, and well-behaved. They are priests, husbandmen, traders, and astrologers, and a few are in Government service. Their women are famous for their skill in cooking. In house, dress, food, customs, and religion, they are like Chitpávans. They are Rigvedis and have ten family stocks or *gotras*. Most of them are *Smártas*, holding that God and the soul are one, and paying equal honour to Shiv, Vishnu, and other gods. Their family goddesses are Maháalakshami, Durga, Mhálsa, and Mátrika. They are one of the four classes who form the local Bráhman community, and settle social disputes at a meeting of the men of all four classes. They send their boys to school and are well-to-do.

KRAMVANTS, that is reciters of the Veds in the measured style known as *kram*, are returned as numbering forty-six souls and as found in Karjat and Sálsette. Their head-quarters are in the coast villages between Alibág and Chaul in Kolába. Their original seat is Joghái Ámba in the eastern Deccan. They marry with Deshasths and sometimes with Chitpávans from whom they differ little in appearance, food, dress, speech and customs. Most of them

Chapter III.

Population.

Bráhmans.
Javals.

Kánadés.

Kángós.

Kanojás.

Karhadás.

Kramvants.

¹ Bombay Gazetteer, X. 147.

² Bombay Gazetteer, X. 117.

Chapter III.

Population.

Bráhmans.

Maráthas.

earn their living as family priests.* They are chiefly cultivators. They send their boys to school and are fairly off. They are distinct from the Kirvant Bráhmans of Kudál in Sávantvádi.¹

MADRÁSI BRÁHMANS are returned as numbering fifteen souls and as found only in Karjat and Panvel. Recent inquiries seem to show that these Bráhmans have left the district.

MÁRWÁR BRÁHMANS are returned as numbering forty-seven souls and as found in Panvel, Máhim, Dáhnú, Sálsette, and Kalyán. Besides the ordinary top-knot they wear a tuft of hair behind each ear. They speak Gujaráti, and are dirty, grasping, thrifty, and orderly. They live by begging. They own no houses, and have few belongings except a brass dish, water pot, and cup. The men dress in the ordinary Marátha Bráhman waistcloth, waistcoat, and turban. The women wear the gown, *ghágra*, and open-backed bodice, *káncbli*, and the children a frock, *jhable*, and cap. Their daily food is wheat bread, split pulse, and sometimes vegetables. Onions and garlic are forbidden. Their feasts cost them from 6d. to 1s. (4-8 as.) a head. They keep the fifth day after the birth of a child, and perform thread, marriage, and death ceremonies like other Bráhmans. They worship all Hindu gods, but their favourite is Baláji. They have no images in their houses. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes according to the opinion of the majority of the men of the caste. They take to no new pursuits and are not prosperous.

Modhs.

MODHS are returned as numbering 140 souls and as found in Bassein, Panvel, Máhim, Dáhnú, Sálsette, and Kalyán. They take their name from the village of Modhera near Sidhpur in north Gujarát. They are of several sub-divisions, Trivedi, Chaturvedi, Dhinuja, and Jetinal, which eat but do not marry together. Their home speech is Gujaráti, and both men and women dress in Gujarát fashion. They earn their living as priests and cooks, and a few as Gujaráti writers.

Nagars.

NÁGAPS are returned as numbering thirty-two souls and as found in Panvel. They belong to the Visnagra sub-division of the Gujarát Nágar Bráhmans, and say that they came from Gujarát about thirty years ago. Though they own houses and lands in Panvel, and are permanently settled in the district, they keep marriage relations with the Visnagra Bráhmans of Gujarát. In matters of eating and drinking they hold aloof from other Gujarát Bráhmans. They speak Gujaráti. They are clean, neat, hospitable, and orderly. They beg and are in Government service. They live in one-story mud and brick houses with a fair store of brass and copper vessels, and bedding; a few have cows and buffaloes. Their daily food is wheat bread, split pulse, butter, and vegetables. They eat separate dishes, but do not object to touch one another while eating. The men dress like Marátha Bráhmans and the women in waistcoats and the open-backed Gujarát bodice. Most of them have a store of rich clothes for ceremonial use. They send their boys' thread

¹ Details are given in the Census Report for the District.

ceremony and marry their daughters before they are ten. Widow marriage is not allowed. They are Smárts, worshipping all ordinary Hindu gods and keeping images in their houses but preferring Shiv and seldom visiting Váishnav temples. They observe the usual fasts and feasts. They have no headman and settle social disputes according to the opinion of the majority of the men of the caste. Most of them are beggars, and they complain that their earnings are less than they used to be. They send their boys to school but on the whole are not prosperous.

PALASHES, or as they call themselves Vájsaneyi Bráhmans, probably get their name of Palashe from Palasavli a village in Kalyáu which, according to the Bimbákhyán, Bimb presented to his family priest who belonged to this class. They are returned as numbering 2311 souls and are found in Panvel, Bassein, Máhim, Dáhánu, Bhiwndi, Sálsette and Kalyán. They were the priests of the Prabhus and are generally believed to have come in 1297 from Mungi Paithan on the Godávári with Bimb, who founded the Máhim dynasty. But, as has already been noticed, it seems probable that the Palashes came from Gujerat with the Prabhus, Páchkálsis, and other high-class coast Hindus. Their chief surnames are Kávle, Joshi, Phátak, Pandit, Chhatro, Mogre, Kirtane, Purandhar, Devdhar, Parayáne, Upádhe, Kshirságar, Jáváje, Páráshare, Trivedi, and Shásne. They are generally fair, stoutly made, and middle-sized. Their women, like the men, are fair, and in appearance differ little from Prabhu women. Many of them speak an incorrect Maráthi with such words as *asat* for *mudhe* inside, and *kai* for *kothe* where. They are quiet hardworking and respectable. Few of them beg, but many are priests physicians and astrologers, and they have the privilege of fixing the time for marriage and thread ceremonies for all classes in Sálsette, Bassein, Máhim, and Dáhánu. They claim to be vegetarians, live in houses of the better class, and have a good store of brass and copper vessels clothes and bedding, and keep cows and bullocks and sometimes a Kunbi servant. Their staple food is rice pulse and vegetables. Except a few who dress like Pátáne Prabhus, they do not dress differently from other Marátha Bráhmans. Their women wear the ordinary Marátha robe and bodice, and generally daub their brows with a large circle of red powder. They closely resemble Prabhu women, and, like them, on festive occasions wear a shawl drawn over their heads. They belong to the Vájsaneyi Mádhyandin branch of the Yajurved, and the founder of their sect is said to be the Rishi Yádnavaalkya. Though the Mádhyandins profess to look down on them, the fact that they are followers of the same branch of Ved and that marriage between family stock of the mother's father is forbidden, seem to show that both have come from Gujerat.² Their family priests belong to their own class. They worship all Hindu gods

Chapter III.

Population.

Bráhmans.

Nagars.

Palashes.

¹ The ordinary expression *asat* is a *pathe*, that is flesh eater, is probably the work of their caste. The Palashes are Bráhmans at whose hands the Palashes have suffered. (See also the account of western Thána (1740).)

² This is supported by the fact that the Palashes and by the grant to a family of Palashe Bráhmans mentioned in the same grant.

Chapter III.

Population.

Bráhmans.

Sámvedis

and observe the ordinary fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle their disputes at meetings of the men of the caste. They send their boys to school. They were formerly practitioners, selling simples and other medicines, and are said to suffer from the competition of Government dispensaries.

SÁMVEDIS are returned as numbering 2563 souls and as found only in Bassein and Máhim. They speak incorrect Maráthi.¹ They are strong, tall, and fair, with regular features, and their women and children are fair and handsome. They are clean, neat, sober, thrifty and orderly. Husbandmen and gardeners by craft, they live in one-storied houses with walls of wood planking and tiled roofs. Their daily food is rice pulse and vegetables. The men wear short waistcloths, a shoulder cloth wrapped round the body, and red broadcloth caps like Telegu Bráhmans. On high days the men wear white turbans coats and waistcloths with silk borders, and on their feet either sandals or shoes. The women wear the ordinary Maráthi bodice and robe. They have the following gold ornaments: *mudaga khudi* for the head; *lavanga báli*, *mugdya*, and *gáthe*, for the ear; *puliyáchi mál*, *vajratik*, and circles of flint, coral, and gold beads, for the neck; and *tode*, *vále*, and *phule*, for the feet. Their boys have silver ornaments for the hands, waist, neck, and feet. On the fifth day after a birth Sati is worshipped, and on the twelfth the child is named and a dinner given to the caste. Boys are girt with the sacred thread before they are ten years old. With the help of the astrologer a lucky day is chosen, and in the morning the boy is bathed, household and other gods are worshipped, and, while Bráhmans chant verses, the boy is made to stand on a raised earthen seat, *bahule*, with a cloth held between him and his father. As soon as the chanting is over, the cloth is pulled aside and musicians beat their drums. After betelnut and leaves have been handed round, the boy who is seated on his father's lap, is dressed in a loincloth, waistcloth and turban, and starts as if on a pilgrimage. When he has gone about fifty paces, his mother's brother asks him not to go to Benares and promises to give him his daughter in marriage. The boy comes back and the ceremony ends by his begging for alms, each guest giving him a pulse ball and from 3d. to 2s. (*annas* 2-Re. 1) in silver.

Sámvedis marry their daughters before they are ten years old; in the case of boys no limit of age is fixed. There is no rule fixing whether marriage proposals should come from the boy's or from the girl's family. The boy's father generally goes to the girl's father and asks him to give his daughter in marriage. If he agrees the girl's father is paid from £20 to £100 (Rs. 200-Rs. 1000). A few days after they have agreed, the fathers meet at an astrologer's house, and, on his advice, fix the marriage day and hour, a ceremony known as the date settling, *tithinischay*. A day before the wedding, between twenty and thirty earthen pots are brought from a potter

¹ Among their peculiarities are, *kade* for *kothe*, where; *kádo* for *ká*, why; *gello* for *geld hotá*, had gone.

and worshipped by the boy and his parents. On the wedding day the boy is rubbed with turmeric and bathed. He is then dressed in rich clothes, and the marriage ornament, *básing*, is tied to his brow. When all are seated, rice flour lamps are lighted in a shallow bamboo basket, *zál*, and a handful of rice, *mud*, is placed in the middle of the basket and sprinkled with red powder, *gulál*, and, as a mark of respect, the basket is held over the heads of the elders, and the Bráhma priest cries out *Tilávida ála ho, ála ho*. The time for sandal powder and betelnut is come. Except the boy who has to fast, the guests are feasted with wafer biscuits *pápads*, pulse cakes *vadás*, sweetmeats *shevs*, and rice and vegetables. When all have dined, the boy is seated on a horse, and with music and accompanied by relations and friends, is taken to the girl's house. Here, after the boy is seated in the veranda, two low wooden stools are set opposite each other, and the boy and girl are made to stand on them face to face with flower garlands in their hands. A piece of cloth is held between the couple, the priest repeats marriage verses, and as soon as he has finished, the cloth is pulled on one side and the boy and girl throw the garlands round each other's necks. Betelnut and leaves are handed round and the guests return to their homes. The boy and girl and the girl's relations and friends are then feasted. A day or two later, a procession *varghoda* starts to bring the boy and the girl to the boy's house. The girl stays for a couple of days and is then taken back to her parents' house by a near relation. This ends the marriage ceremony. Widow marriage is not allowed. Except children of less than three years, the Sámvedis burn their dead. On the third day after a death the mourners go to the burning ground and gather the ashes. Food is cooked, served on a leaf plate, and given to the village Mhár. After bathing the mourners go home. They mourn for ten days, and on the eleventh, offer rice balls to the deceased and throw them into a stream or pond. Some married and childless man of their caste, *vánzkuli*, is taken outside the village, offered 4s. (Rs. 2) and asked to dine. The dinner is of rice, split-pulse curry *ám̐ti*, and pulse cakes *vadás*. On the thirteenth day, at the mourner's house the childless man is again feasted along with relations and friends. The food cooked at this time is not allowed to remain in the house. It must either be eaten that very day or thrown away. They worship the usual Hindu gods. They have no headman and settle social disputes in accordance with the decision of the majority of the men of the caste. The offending party is either fined or asked to beg pardon. If he is fined the amount is spent in feeding Bráhmans. They send their boys to school and are on the whole prosperous.

SÁRASVATS are returned as numbering twenty-one souls and as living in Panvel, Bhiwandi, and Kalyán. They belong to three classes, Gujarát Sáravats, Kánara Sáravats, and Shenvis. All take their name from the sacred Panjáb river Sarasvati.

The following details apply to Kánara Sáravats of whom a few families are said to be settled in Bassein. They are fair, middle-sized, orderly and hardworking, but stingy and untidy. Their home

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Bráhmans.
Sámvedis.

Sáravats.

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Population.

Brahmans.

~~Satavans.~~

tongue is Konkani or Goánesé, but with others they speak Kánarese and Maráthi. Their hereditary occupation is begging, but of late they have begun to trade and to serve as writers. They live in one-storied brick and mud houses, and have a fair stock of brass and copper vessels, bedding, cots, and other furniture. They are vegetarians and do not eat onions or garlic. They eat twice a day, and their daily food is rice, split pulse, millet, and vegetables. They wear a waistcloth ~~and coat~~, and roll a piece of cloth, *rumál*, round their heads; the women wear the *Maráthi* robe and bodice. When a girl comes to womanhood, a ceremony called *phalsambandh* is performed. In the fifth month of a woman's first pregnancy there is a ceremony called *punsvan*, and in the eighth month another called *simant*. On the night of the sixth day after the birth of a child, the goddess Sati is worshipped in the mother's room and little children are feasted. On the twelfth day the child and its mother are bathed, and the mother is seated on a low wooden stool beside her husband, and a sacrificial fire is lit, and the child given a name generally by its father. The father takes about a pound of rice in a plate, and, with a gold finger ring thrice writes the child's name among the rice grains. Generally the eldest boy is called after his father's father and the second after his mother's father. At the age of seven or nine the boy is girt with the sacred thread, taught some prayers, and shown how to worship the gods. Boys are married between twelve and twenty and girls between six and ten. The marriage choice is limited to families of the same caste, and among castefellows to families of a different stock. The form of marriage in use among them is *Brahmavivah*, according to which, besides the dower, the boy receives presents with his wife. After fixing on a suitable match for his daughter the girl's father goes to the boy's father's house, and asks if he is willing to take his daughter in marriage. If the boy's father agrees, they go together to an astrologer who compares the children's horoscopes, and says whether or not the marriage is advisable. If it is the fathers meet and fix the day.

The evening before the wedding day, the boy and his party come from their home to the girl's village and sit in some public place in the market or in a temple. Then the girl's father and his party go in procession with music, and lead the bridegroom to the lodging set apart for him. Here the girl's father worships him, and, after handing round sweetmeats, retires. A ceremony called the *somivartan* follows when the boy's head is shaved. After bathing he is seated on a low wooden stool and the sacrificial fire is lit. Then the boy, taking a staff in his hand, starts for Benares. When he has gone a few steps, the girl's father begs him not to leave and promises him, if he stays, to give him his daughter in marriage. An hour or so before the marriage the girl's relations go to the boy's lodging, and ask him and his relations to come to the marriage. The boy is seated either in a palanquin or on horseback, and with his relations and friends, goes to the girl's house. On reaching it the girl's father leads him by the right hand to a seat in the marriage hall. Here, after lighting the sacrificial fire, the girl's ~~maternal~~ uncle brings her from the house richly

dressed, and the marriage is performed. When a Sárasvat is on the point of death, charitable gifts are made in his name, and when he dies his body is borne to the burning ground by four persons, preceded by his son who carries an earthen pot with live coals. When the pile is lit, all return to their homes except the four pall-bearers and the chief mourner. When the corpse is consumed the four bearers ~~return to~~ the mourner's house, are given new threads, and return to their homes. On the eleventh, twelfth and thirteenth days ceremonies are performed, and then the deceased is believed to have reached heaven, *vaikunth*. On the thirteenth day there is a ceremony called *márik*, and a *shráddh* on the anniversary of the day of death. Their widows do not marry. In religion they are Smárts. They worship all the Hindu deities, and generally have Mahádev, Ganpati, and Durga as their household gods. Their priests belong to their own caste. Those whose chief god is Mahádev, fast every Monday, especially on the Mondays in the month of *Shrávan* (August-September). The thirteenth day after every new and full moon is kept as a fast, as is also *Shivarátra* which falls in *Márgshirsh* (January-February). There have been no recent changes in their beliefs or practice. They are bound together as a body. They have a religious headman, *guru*, who has power to fine or excommunicate for the breach of caste rules. The *guru* lives in a monastery, and every year makes a visitation tour accompanied by a band of followers and music. He is presented with large sums of money by his caste-people and is asked to dine by the well-to-do. Among the Sárasvats a fine varies from a cocoanut and five plantains to the price of a cow or two, and on paying this and drinking the sacred water, *tirtha*, a penitent is readmitted into caste. They complain that their earnings as beggars are yearly growing smaller, and that in trade and Government service they find much competition. They send their boys to school, but think themselves on the whole a falling class. Gujarát Sárasvats are the priests of Lohánes, and have lost caste by dining with their patrons. They demand great sums of money from the Lohánes, threatening to kill themselves, and, it is said, in some cases committing suicide if their demands are refused.

SARVARIYÁS, who take their name probably from the river Saryu in Oudh, are of the Kanthami Shákha of the Sámved. Two only are returned, one from Thána the other from Váda. Since 1872 their number seems to have greatly increased. They are now found as priests, bailiffs, watchmen, beggars, and cooks. Their home speech is Hindustáni, and they dress like Pardeshis.

SHENVIS, who call themselves Sárasvats, are returned as numbering 629 souls and as living in Panvel, Dáhanu, Sháhápur, Karjat, Bhiwandi, Sálsette, Kalyán, and Bassein. They are writers, traders, and landholders, employing servants to cultivate for them. They are a pushing and rising class, and send their boys to school and are in easy circumstances. Details are given in the Kolába Account where they are more numerous.

TAILANGS, or Telegu Bráhmans, are returned as numbering sixty-

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Bráhmans.

Sárasvats.

Sarvariyás.

Shenvis.

Tailangs.

two souls and as found in Panvel and Kalyán. They are tall, strong, and very dark, with long rather forbidding faces, straight noses, thick lips, high cheek bones, and a long top-knot. All wear the mustache and some the beard. In public they speak an ungrammatical ill-pronounced Maráthi, but their home tongue is Telegu. They are clean, hardworking, intelligent, and stubborn; almost all are beggars. The men go about begging by themselves with no fixed dwellings. They generally leave their women in their native country and go there for marriage and other ceremonies. They are vegetarians. Their caste feasts generally cost them about 6d. (4 annas) a head. They wear a waistcloth and another cloth over the shoulder, a handkerchief for the head, and sometimes shoes. Their women wear the ordinary Maráthi bodice and robe. Their customs are the same as those of Maráthá Bráhmans. They are Yajurvedi Bráhmans of the Taitiriya Shákha and worship all Hindu gods. Their priests belong to their own community. Social and minor religious disputes are settled by the votes of the men of the caste. They are well-to-do and live by begging and selling sacred threads.

Tapodhans.

TAPODHANS are returned as numbering eighty souls and as found only in Bassein and Dáhnú. They say they used to live in Gujarát, and came many years ago in search of work. They are stout, brown, and round faced. The men wear the top-knot and mustache. They speak Gujaráti both at home and abroad. They are goodnatured, hospitable, hardworking, clean and thrifty. To their gains as husbandmen they add something by begging. Many of them act as ministrants in temples of Shiv, their duties corresponding to those of the Maráthá Guravs. They live in one storied houses with wattled walls and tiled roofs. They have generally a fair store of furniture, bedsteads, cooking and drinking vessels, clothes, and bedding. They own cattle and carts, and some have servants of the Dubla or Várli caste. Their staple food is rice and vegetables. They eat neither fish nor flesh and do not drink liquor. Among them *Sati* is worshipped on the fifth or sixth day after birth. Boys are girt with the sacred thread between seven and fifteen, and girls are married between nine and fourteen. When a girl comes to womanhood a ceremony, called *rutushānti*, is performed, and either in the seventh or eighth month of her first pregnancy relations and friends are called to a feast. They are said to allow widow marriage. They cannot tell whether they are Smárts or Bhágyats, but with most of them Mahádev is the chief object of worship. They worship the ordinary Hindu gods, have images of them in their houses, and keep the regular fests and feasts. Their priests are Gujaráti Bráhmans. Social disputes are settled at a meeting of the men of the caste. They do not send their boys to school, but as a class are fairly prosperous.

*Yajurvedi
Mádhyaṇḍins.*

YAJURVEDI MÁDHYANDINS are returned as numbering 357 souls and as living over the whole district except in Dáhnú and Murbád. The founder of this class of Bráhmans is said to have been the sage Yádnavaalkya who, according to the legend, was deprived of the Yajurved by the sage Vaishampáyan, but got it back from Surya-

Narāyan, the sun god, who appeared in the form of a horse. They are said to have come from Gujarāt and Kāthiāwār, and a few are Gujarāti writers. They are darker and stronger than most Brāhmans, and speak an incorrect and rather low Marāthi. They are husbandmen, petty traders, moneylenders, grain and cloth dealers, and are clean, honest, and hospitable but idle. They live in middling houses and have servants and cattle. A few have horses and carriages. They are vegetarians and eat like other Brāhmans except that they are noted for the pungency of their dishes. They do not differ from other Marātha Brāhmans either in dress or in their way of living. Most of them are Bhāgvats, and have in their houses images of Vishnu, Mahādev, Ganpati, Vithoba, and Devi. Their priest belongs to their own class and is treated with much respect. They observe the same fasts and feasts as other Brāhmans, but *Champāsashthi* which falls on the sixth of the bright fortnight of *Mārgashirsh* (November-December) is their chief holiday. On this occasion they make a hole in the ground two by four feet and one foot deep, and fill it with red-hot coals; on the coals they sprinkle turmeric and all walk round the hole. Their leading customs are the same as those of other Marātha Brāhmans. In reading the Veds they keep time by moving the hand from side to side instead of by nodding the head. They have no headman, and settle social disputes according to the opinion of the majority of the men of the caste. They send their boys to school and are on the whole well-to-do.

Writers included two classes with a strength of 5213 souls (males 2736, females 2477) or 0·68 per cent of the Hindu population. Of these 5128 (males 2696, females 2432) were Kāyasth Prabhus, and 85 (males 40, females 45) Pātāne Prabhus.

KĀYASTH PRABHUS are returned as numbering 5128 souls and as living in all parts of the district except in Māhim. They claim descent from Chandrasen a Kshatriya king of Oudh. According to the Renuka-Mahātma of the Padma Purān, the story is that after Parashurām, in fulfilment of his vow to destroy all Kshatris, had killed Sahasrārjun and king Chandrasen, he discovered that Chandrasen's wife had taken refuge with Dālabbhya, one of the *rishis* or seers, and that she was with child. To carry out his vow Parashurām went to the sage who asked him to name the object of his visit, assuring him that his wish would be fulfilled. Parashurām replied that he wanted Chandrasen's wife. The sage without any hesitation brought the lady, and Parashurām delighted with the success of his scheme promised to grant the sage anything he might ask. The sage asked for the unborn child and Parashurām agreed to give him the child, on the sage engaging that it and its offspring should be trained as clerks not as soldiers. The child was named Som Rāja, and his sons Vishvanāth, Mahādev, Bhānu, and Lakshmidhar, and their descendants were called Kāyasth-Prabhus by the Sudras as they could not pronounce the word Prabhus. Brāhmans in their hate and rivalry, taking advantage of this mispronunciation, declared that their true name was Parbhu, that is bastards or people of irregular birth. But the word is spelt Prabhu in letters and deeds granted to those of the community who

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Population.

Brāhmans.

Yajurvedi
Mādhyaṇdina.

Writers.

Kāyasth Prabhus.

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Population.

Writers.

Káyasth Prabhus.

served the Sátára and Peshwa governments. The services of the Káyasths were early secured by the Musalmáns. A colony was established near the Musalmán city of Junnar in Poona; a second settlement, probably from Surat by sea, was made at Rájápuri in Janjira, whose ruler the Habshi admiral had a Káyasth Prabhu minister; a third settlement was at Daman on the north border of the Thána district; a fourth was at Baroda under the patronage of Ráoji Áppáji the minister of the Gaikvád; and a fifth was at Kalyán, from where they spread over the Thána district. Shiváji (1627-1680) was very fond of Káyasth Prabhus, and they have occasionally been supreme in the Sátára, Kolhápúr, Nágpúr, and Baroda courts. According to a Marátha story in the possession of Ráo Bahádur Rámchandra Sakháram Gupte of Poona, Shiváji on one occasion dismissed all the Bráhmans who held financial posts and engaged Káyasth Prabhus in their places. In reply to the complaints of Moropant Pingle and Nilopant his two Bráhman advisers, he reminded them that, while all Musalmán places of trust held by Bráhmans had been given up without a struggle, those held by Prabhus had been most difficult to take, and that one of them, Rájápuri, had not yet been taken.

Their commonest surnames are Adhikári, Chitre, ^{Bonde}, Gupte, Jayavant, Pradhán, Ráje, Randive, Támhanc, and Vaidya. They have also family names, taken from official titles, such as Chitnis, Párasnis, ^{Potnis}, Tipnis, Deshmukh, Deshpánde, Daftardár, Kárkhánis, Pharáskháne, Diván, and Kulkarni. As a class the men are middle-sized and slightly built, fair with regular features and handsome intelligent faces. Their women are refined and graceful. The young men generally speak correct and well pronounced Maráthi. But among some of the elders there are several peculiarities, chiefly the use of *v* for *i* and *i* for *v*, as *viráda* for *iráda*, *Ináyak* for *Vináyak*, and *Ishveshvar* for *Vishveshvar*. They are clean, neat, hardworking and faithful, and hold places of trust both in native states and under the British Government, to whom they have always been loyal. They are mostly writers and accountants, and regard such duties as their birthright. The keen rivalry between them and the Bráhmans has made the Káyasths most staunch supporters of each other, as the proverb says, 'The crow, the cock, and the Káyasth, help those of their own caste.'¹ Some are husbandmen, holders of hereditary grants of land, and traders. But most are clerks, quick and neat enough workers to hold their own against Bráhman or any other rivals. Most of them live in one or two-storied brick or stone or lime built houses with tiled roofs. On the ground floor there is a cook room, a room for the gods, a dining room, a receiving hall, and two or three sleeping rooms. On the second story a public room *divánkhána*, a receiving room or guest chamber, the women's hall *májghar*, a store room and place for drying clothes, and two or three other rooms. They have a good store of furniture, copper, brass, iron and tin vessels, boxes, coats, and bedclothes. Each family has a Kunbi servant and most have cattle and bullock carts. A good many have milch cows and she-buffaloes.

¹ The Maráthi runs, 'Kárákút, Káyasth, vajátihe pariposhak.'

They eat fish, and the flesh of goats and sheep, but deem fowls unclean and never touch them. Some of them drink liquor. But the flesh eating and liquor drinking are done stealthily, as they like, as far as possible, to be supposed to live in the same way as Bráhmans. Their daily food is rice, pulse, vegetables and fish, or pulse curry. They are fond of good living, and their caste feasts cost them from 6*d.* to 1*s.* 6*d.* (4-12 *annas*) a head. In dining they sit on low wooden stools and eat from metal plates, apart from each other. Both men and women dress like Konkan Bráhmans, the men in the middle-sized flat-rimmed Bráhman turban, with a plain bordered waistcloth, waistcoat, short coat, a shouldercloth passed round the neck and falling to the knees, and Bráhman shoes. Their women wear their hair like Bráhman women, tightly drawn back and formed into a knot or bunch on the top of the head. It is generally hard to tell a Prabhu from a Bráhman woman. They are equally richly dressed and with quite as much neatness and care. Of ornaments well-to-do men wear a gold ring on the little finger of the left hand. Their women wear the same ornaments as Bráhman women. Most families have a rich store of good clothes for high days. The men generally rise between six and seven and repeat a verse or two in praise of some god. Then, after a cup of tea or coffee, they bathe and worship their household gods and breakfast about ten. After breakfast they chew a packet of betelnut and leaves, and attend to their business. In the evening supper is generally over before eight and they retire to rest soon after.

On the birth of a child, musicians play upon pipes and drums, friends and relations are called, a birth paper is drawn out by a Bráhman astrologer, sweetmeats and betelnut are handed round, and the guests take their leave. On the fifth day friends and relations are treated to a cup of milk. On the sixth the goddess *Sati* is worshipped, and on the twelfth, the child is laid in a cradle and named. Boys are girt with the sacred thread either in their sixth or in their eighth year. Girls are married between nine and eleven, and boys between twelve and sixteen. They burn their dead and do not allow widow marriage. Polygamy is allowed and practised. They are generally Bhágvats, but they worship goddesses more than gods. They have images of their gods in their houses. They perform three of the six Vedic duties or *karms*, studying the Veds *adhyápan*, sacrificing *yájan*, and giving alms *dán*. Their priests, who are Bráhmans, are treated with respect. They keep all Hindu holidays and fasts. Social disputes are settled by a meeting of the caste, and the decision of the majority is respected. Those who dissent are cut off from marriage, dinner, and other caste ceremonies. Caste discipline shows no sign of decline. They send their boys to school, and though the competition for clerkships has gone, they are still well-to-do.

There are 150 Prabhus in the district, numbering eighty-five souls, 100 in Karjat and two in Bhiwandi, as living solely in Salgaon. Their caste has the interest of being peculiar to Thana, and, though few of them now live in the district, in Bombay, which lies within the geographical limits of Thana, they

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Writers.

Kádyash Prabhus.

Putáne Prabhus.

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Writers.
Pátane Prabhus.

form a rich and important class, numbering about 4000 and marked by their love of education and their loyalty. Since the beginning of British rule, some of the highest and most important posts under Government have been always held by Pátane Prabhus. The origin and meaning of the name is doubtful. Prabhu, they say, means lord, and was given to them because of their Rajput origin. The Bráhmans say the word is Parbhu, *par* beyond and *bhu* born, and means of foreign or irregular birth.¹ The Prabhus' claim is supported by their appearance and by their history, and has been admitted by Shankarácárya the pontiff of Smárt or Shiv-worshipping Hindus. The word Páthare or Pátane is said to mean *far*.² But both forms are probably derived from some city of the name of Pátan, probably Anhilváda Pátan the capital of Gujarát. The Prabhus are generally said to have come from Mungi Paithan in the Deccan about the year 1300. But this seems to have arisen from confusing Pátan, the other name of Anhilváda, with Paithan. As has been already noticed, the facts that their first Thána settlements were on the coast, that they are connected with the Palshes who are Bráhmans of the White or Gujarát Yajurved, that they use Gujarát names for dishes and other common household articles, and that their turbans and shoes are of Gujarát fashion, favour the view that they came to the Konkan from Gujarát.³

According to the traditions collected in the history called Bimbákhyán, to which more detailed reference will be made in the chapter on History, under the leadership of Bimb, one of the Anhilváda princes, a Gujarát force including Rajputs of the Solar, Lunar and Serpent races, Vánis of several classes, and other warriors, passed along the coast through Danan and Tárápur.⁴ They defeated the local Koli and Várlí chiefs and settled in Chinchni, Tárápur, Asheri, Kelva-Máhim, Sálsette, and Bombay-Máhim. Bombay Island was then a great acacia grove with a few scattered fishermen's huts, and two spots of some sanctity, Mumbádevi's temple on the esplanade and Valakeshvar's temple at Malabár Point. At Máhim, which was then known as Baradbet, or the Desert Island, Bimb fixed his capital Mahikávati and planted cocoa palms. According to Prabhu accounts the chiefship was overthrown by the Musalmán governor of Vadnagar in Gujarát in 1348, and the military class was spared on promise of giving up war and becoming clerks.⁵ In the decay of Musalmán power towards the close of the fourteenth century some

¹ Molesworth's Dictionary, 158 and 491.

² The story is, that one of their ancestors king Ashvapati, in distributing gifts to holy men, forgot the seer Bhṛigu, who swore that for this slight his race would perish. The king prayed for forgiveness, and the saint so far softened his curse that instead of destroying them, he degraded them from rulers to be writers.

³ A Velji Prabhu is mentioned in a writing dated 1088. (Trans. Bom. Geog. Soc. I, 135). But as Prabhu is a Bráhman surname this does not prove that Pátane Prabhus were then settled in Thána. For additional evidence in support of the Gujarát origin of the Pátane Prabhus, see above, p. 62 note 4.

⁴ The date in the Bimbákhyán is A.D. 1139 (Shak. 1060).

⁵ The Emperor Muhammad Tughlik (1325-1351) was at this time quelling a revolt in Gujarát. The Musalmán historians (Tarikh-i-Firoz Sháhi: Elliot, III, 255-265) make no reference to an expedition into the Konkan.

of the local chiefs seem to have regained their independence. In 1429 when Sultán Ahmed of Gujarát sent an expedition down the Thána coast they found a Rái of Máhim of sufficient importance to be able to give his daughter in marriage to Ahmed's son.¹

Among Pátáne Prabhus there are two divisions, Pátánes proper and Dhurus. Dhurus are descended from some Pátánes who, about 200 years ago, were put out of caste for a breach of rules. Pátáne Prabhus are found in Nepál and in Ceylon. They are said to have left Bombay within the last hundred years.

The men are generally stoutly made and in height over the middle size. They are somewhat darker and less regular in feature than most Konkan Bráhmans, but their expressions are at least an equal share of intelligence and thought, and their manner is at once freer and more courteous. The women are about the middle size, fair, and good-looking generally with well-cut features. Among the younger women, black, ash, and rose are the favourite colours, and scarlet among the elder women. Their taste in dress is proverbial, *Prabhu disto?* Do I look like a Prabhu woman? Sonárs, Sítárs, and Kásárs ask one another when decked in their best for some family festival.

In their houses Prabhus talk incorrect Maráthi, and they used to call any one who spoke correctly *bhat* or Bráhman boggar. Besides by the Gujarát element, to which reference has already been made, the Prabhus' home talk differs from the speech of other Thána Hindus by the larger number of Hindustani, Portuguese, and English words in every-day use.² They also, chiefly unmarried girls, practise talking to each other in Maráthi so disguised as to be unintelligible unless the key to the changes is known.³

As a class Prabhus are honest, frank, loyal, hospitable to extravagance, and fond of show and pleasure. In education, intelligence and enterprise, they hold a high place among Bombay Hindus. They are bound by few restrictions in the matter of eating and drinking and do not object to travel. In several cases, members of their community who have visited Europe, have, on return, been admitted into society without undergoing penance. When not ruled by a mother-in-law the Prabhu wife enjoys much freedom, and her public intercourse with her husband is marked by mutual regard and tenderness. She is consulted in all important household matters, and is well informed of her husband's schemes of business or advancement. Widows may not marry, but, especially if they have children, they are well taken care of and treated with affection and respect.

¹ Watson's Gujarát, 36.

² Of Hindustani words, *bes*, good; *tumán*, trousers; *moje*, stockings; *rumul*, handkerchief; *arsi*, looking-glass; *pankha*, fan; *pikánu*, spittoon; *darwaja*, gate; *phi an*, lantern; *pyda*, cup; and *hajám*, barber. Of Portuguese words, *ignor*, master; *pagdr*, pay; *kader*, chair; *kanvet*, penknife; and *mostar*, beginning or end of the month. Of English words, *hapis*, office; *viskul*, school; *desak*, desk; book, table, papa, mamma, yes, and no.

³ The chief rules of this hidden speech are that a letter, say *v*, is placed at the beginning of every word. In words of one letter *v* is used instead of *v*, thus *to* becomes *vito*; words of two letters are transposed and an initial *v* is added, thus *peru*, fruit, becomes *vrupe*; in words of three or more letters the first letter is put last, *náral* a cocoanut becomes *varalna*, *kharbuj* a melon becomes *varbujkh*, and *karkarú* or bean new becomes *varkarúkh*.

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Population.

Writers.

Pátáne Prabhus.

Chapter III.

Population.

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Pâdâne Prabhus.

Most Bombay Prabhus own houses large enough for more than one family. As a rule, two or more brothers with their wives and children live as an undivided household; and whether they dine at one table or eat by themselves, each married man has his own bed-room and his own servant. When a father dies it is usual for the sons to divide the house; one brother taking the lower and the other the upper story. Most Prabhu houses are two stories high with brick walls and tiled roofs. The house stands on a plinth some feet above the level of the road, and is entered by five or six stone steps. At the door is an open terrace, *otâ*, the front of the upper story overhanging the under story by several feet. At the foot of the steps is a square about three feet long by three broad and five inches high, where at *Divâli* time (October - November) the women of the house draw gaily-coloured temples, animals, and trees. Along the outer edge of the open terrace a row of round

wooden pillars, set in stone pedestals and with carved capitals let into a large heavy cross beam, support the upper story. On the terrace stands a heavy wooden bench, where in the morning the men sit talking, and where at night the servants sleep. The entrance to the house is a little on the left through a strong door covered with wood bosses and with two brass or iron rings. On the threshold an old horse-shoe is nailed to keep away evil spirits. Inside is a long room called *osri*, with in the right corner a wooden staircase opening both from the terrace and the room. This staircase leads to the upper story, and is broad, easy, and furnished with a wooden hand rail. Sometimes under the staircase is a small room for storing firewood and field tools, and for keeping cocoanuts during thread or wedding ceremonies. Leaving the entrance room, *osri*, is an open hall, *vathôn*, with a swinging cot hung from the roof. On the left is a row of bed-rooms, *covure*. One of them is set apart as the lying-in room, and as the widow's sleeping room if there is a widow in the family. The *vathôn* is the women's hall. It is also used for large dinner parties and here the dying are laid, and marriage, death, and other ceremonies are held. It leads to a long room, or dining hall, with on the right a staircase for daily use leading through a passage to the receiving hall in the upper story. On the right of the dining hall is a small room, the shrine of the household gods.

Beyond the dining hall is the kitchen, generally about twelve feet square with low clay fire-places ranged round the walls.¹ Near the hearths cooking and water pots, plates, and cups are arranged, and on one side in the wall is a shelf with a store of pickles, wafer biscuits, butter, salt, sugar, spices and other articles enough for two or three days' use and one day's supply of firewood and cocoanuts. A Prabhu's house has generally a yard either behind or on one side. In the yard is a well. Round the well are generally some feet of stone pavement, and here the people of the family bathe, wash clothes, and clean pots. In the yard, in an ornamented clay pot set on a wooden pedestal two or three feet high, is generally a sweet-scented basil, or *tulsi*, plant, and in one corner are a stable and a servants' room.

¹ The cooking places are of two kinds, *vail* for two and *chul* for one pot, fenced by a brick and cement wall.

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Pâtanê Prabhus.

In every household with three or four married couples, each couple has a bed-room. The unmarried members of the family sleep either in the women's or in the receiving hall. The head of the house lives upstairs in the front or receiving hall where, besides cushions and pillows ranged along the walls, are articles of European furniture, tables, chairs, and cases, filled with books or small ornaments, chiefly European China and Indian pictures or photographs. On the walls are glass globes and lamps, and in the middle a chandelier hangs from the ceiling. Through the receiving hall a passage runs along the length of the house with two rooms opening to the left. These are bed-rooms with a bedstead, a table, a glass lamp, a chair or two, a chest of drawers, a wardrobe, European Chinese and other ornaments, pictures or photographs, and some pegs let into the walls. When more than two or three married sons live in one house, a part of the downstairs entrance room, or of the corridor, is walled off for their use. The passage leads to an open corridor at the back of the house, floored with cement and surrounded by a flat-topped wall of cemented brick. On the top of the wall flower pots are ranged and a dovecot is sometimes listened. At festive times guests are entertained in this open corridor, and ordinarily it is used for drying pulse and biscuits.

Near the back corridor to the right a steeper wooden staircase or ladder leads to the top story. Here are store and lumber rooms open to the roof with walls of split bamboo or planking. The articles stored are rice, wheat, and split peas. They are kept in large earthen jars, covered with metal plates in case the roof should leak. Besides the grain are stores of spice, tuckles, butter, sugar, and oil. In different parts of the house are large wooden boxes filled with copper and brass vessels, clothes, and jewelry.

Prabhus are fond of pets, doves, parrots and cockatoos. They keep a cow or two, sometimes goats or other animals, and have always about the house one or more half-tame cats. The outer wall just under the eaves is often pierced with holes for sparrows to build in.

Prabhus are bound by no very strict rules as to lawful and unlawful meats, and being fond of good living, they have much variety in their dishes. Their food is rice, rice and wheat bread, pulse except split *masuri*, *Carvum hirsutum*, vegetables, fruit, oil, and clarified butter, and of animal food, fish, mutton and some kinds of game.¹ Their drink is water, milk, tea, and coffee.² They have two meals a

¹ Of fish Prabhus eat most kinds, but not shell fish except oysters. Of birds they eat neither the eggs nor the flesh of fowls, ducks, geese, peacocks, guinea-fowls, nor turkeys. Of wild birds they use partridges, snipe, quail, wild duck, cranes, and pigeons. Of beasts they eat the flesh of sheep and goats, the wild hog, the deer, and the hare. The flesh of the wild hog is eaten only once in the year, on Ganesh Chaturthi (August-September). The story runs that one evening when Ganpati fell off his steed the mouse, the moon laughed at the god's mishap and to punish him Ganpati vowed that no one should ever look at the moon again. The moon prayed to be forgiven, and the god agreed that the moon should be disgraced only one night, the evening of Ganpati's birth-day. On this night, according to the common belief, wild hogs hide themselves that they may not see the moon and are sought for by the Kumbhs, killed, and sent into Bombay.

² They drink cow's and buffalo's milk, and on Mondays and fast days curried butter, milk, and curds. Tea and coffee are made with milk and sugar. In a rich or

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day, one between nine and twelve in the morning, the other from seven to ten in the evening. On fast days neither fish nor flesh is eaten. On Sundays and other feast days, at the midday meal, rich and some middle class Prabhus have many dishes of fish, mutton, and sweetmeats; a middle class family has fish and flesh but of fewer kinds; and even the poor have their dish of mutton and sweetmeats. In April or May the rich lay in a year's supply of grain, pulse, onions, firewood, spices, pickles, and biscuits.¹ Butter, oil and sugar are laid in monthly, and every day a supply of vegetables and fish is brought from the market. Middle class families store enough pulse, onions, and spices² to last for the four or five months of the rains (June-October), and both the middle class and the poor lay in monthly supplies of rice, firewood, butter, oil, and sugar, and bring from the market daily supplies of vegetables and fish. Milk is daily brought to the house.

Men and women take their meals separately; the men first. Children sometimes eat with their fathers and sometimes with their mothers, but generally with their fathers. At meals both men and women keep silence. This rule about silent eating is specially strict on Mondays, especially *Shrâvan* (July-August) Mondays and other fast days. At such times even children dining with their fathers and mothers carry their mimicry of their elders so far as to ask for nothing. Most men, if they chance to speak, dip their left middle finger into water and touch their eyelids with it and go on eating. If a religious man breaks the golden rule of silence, he rises, washes, and eats no more till the next day.

The ordinary monthly food expenses of a household of six persons, a man and wife, two children and two relatives or dependants, living well but not carelessly, would be for a rich family from £10 to £15 (Rs. 100-Rs. 150); for a middle family from £6 to £7

middle class family the men and women use coffee daily. Tea is drunk, especially by middle class, and some poor Prabhus in the morning and by a few in the evening before supper. On mourning days, as no sugar is used, tea and coffee are little drunk.

¹ Wafer biscuits, *pâpad*, are made of *ulid* flour, soda, dry chillies, salt, and plantain-tree sap. The whole is pounded and rolled into round crisp cakes about three inches across.

² Whether rich, middle, or poor Prabhus use from one to four kinds of spices in their every day cookery, and a fifth kind in special dishes. The quantities given below will last a family of six persons, if rich, for six months, if middle, for twelve months, and if poor, for eight months. Perhaps because their food is coarser and less pleasant the poor use spices more freely than the middle classes.

The details are: Chillies 20 pounds, Rs. 2, pounding 4 annas, total Rs. 2-4; turmeric 10 pounds, Re. 1, pounding 2 as., total Rs. 1-2; assafetida one and half pounds, Re. 1-3; *sambâr*, 4 *tipris* split gram, *dâl*, 3 as., 4 *tipris* wheat, 3 as., 4 *tipris* mustard seed, *râya*, 5 as., 6 *tôls* assafetida, *hing*, 3 as., 4 *shers* chillies, 6 as., 2 *pollis* coriander seed, *dhane*, 6 as., 4 *tipris* cummin seed, *jire*, 6 as., 1 *sher* turmeric powder, 2 as., labour for frying and pounding 8 as., total Rs. 2-10; *garam masâla*, 4 *tôls* cinnamon, *dâlchini*, 1 anna, 4 *tôls* mesnaferres, *nâkesar* or *nâgkesar*, 1 anna, 4 *tôls* *Arum nigrum*, *sâhâjiri*, 1 anna, 4 *tôls* *Laurus cassia*, the leave of the *tandipatri*, 1 anna, 4 *tôls* *balâdam*, 1 anna, 4 *tôls* black pepper, *kâlemiri*, 1 anna, 4 *tôls* cardamoms, *velchya*, 4 as., 4 *tôls* mace, *jâypatri*, 1 anna, 4 *tôls* cloves, *lawing*, 1 anna, labour 2 as., total 14 as.; 2 *mans* tamarind fruit, cleaned, mixed with salt, and rolled into balls of one *sher* each, total Rs. 3.

(Rs. 60-Rs. 70); and for a poor family from £2 to £4 (Rs. 20-Rs. 40).¹

Among the higher Maráthi-speaking Hindus of Bombay there are two styles of dress known as the *Parbhi* and the *Bhatti*. The *Parbhi* is worn by Prabhus, Sutárs, Shenvis, and Sonárs; the *Bhatti* by Konkan and Deccan Bráhmans and some Kunbis. These styles of dress differ in the shape of the turban, the coat, the waistcoat, and the shoe. The *Parbhi* turban is smaller and differently rolled from the Bráhman turban; the coat is tied up to the throat instead of having a round opening in front, and the skirts are much shorter not reaching below the knee; the *Parbhi* waistcoat is like the coat tied down the front instead of being tied under the right arm, and while the *Parbhi* shoe is pointed the Bráhman is square.

In-doors a rich Prabhu wears a waistcoat, a silk-bordered waistcloth, and either leaves the feet bare or puts them into slippers. When worshipping his household gods or at dinner, he wears a silk

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Pátane Prabhus.

¹ The details of these estimates are :

Prabhu Monthly Charges.

ARTICLES.	Cost.					
	Rich.		Middle.		Poor.	
	From	To	From	To	From	To
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Rice, fine	8 3 0	9 0 0	8 0 0	9 0 0	7 8 0	9 0 0
Split pulse, <i>tur</i>	0 12 0	1 0 0	0 12 0	1 0 0	0 2 0	0 4 0
Wheat	3 12 0	4 8 0	2 8 0	3 0 0	1 0 0	1 8 0
Butter	9 0 0	10 8 0	4 8 0	5 4 0	0 3 0	1 0 0
Cocoanut oil	4 2 0	5 0 0	1 10 0	1 14 0	...	...
Sweet oil	4 6 0	4 8 0	2 0 0	2 4 0	3 0 0	3 8 0
Firewood	10 0 0	12 0 0	5 0 0	6 0 0	2 8 0	3 0 0
Sugar	8 0 0	10 0 0	3 0 0	3 12 0	1 0 0	2 0 0
Coffee	5 0 0	6 0 0	2 8 0	3 0 0	0 2 0	0 4 0
Tea	0 12 0	1 0 0	0 12 0	1 0 0	0 2 0	0 4 0
Vegetables	5 0 0	10 0 0	2 0 0	5 0 0	0 12 0	1 0 0
Fish	10 0 0	20 0 0	5 0 0	10 0 0	3 0 0	4 0 0
Mutton	5 0 0	8 0 0	3 0 0	4 0 0	0 8 0	1 0 0
Spices	7 0 0	10 0 0	6 6 0	7 0 0	6 0 0	7 0 0
Pickles and wafer biscuits ...	5 0 0	7 0 0	2 0 0	3 0 0	0 4 0	0 8 0
Milk	7 0 0	10 0 0	5 0 0	7 0 0	0 8 0	1 0 0
Sweetmeats, such as <i>halva</i> , <i>bisudi</i>	5 0 0	8 0 0	1 0 0	2 0 0	...	...
Tobacco	2 0 0	4 0 0	0 8 0	1 0 0	0 4 0	0 8 0
Snuff	1 0 0	2 0 0	0 8 0	1 0 0	0 2 0	0 4 0
Total Rupees...	100 12 0	142 8 0	56 10 0	76 2 0	27 4 0	36 0 0

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waistcloth, and at bed time puts on a fresh waistcloth of muslin *malmul*, or fine *jaconet jagannāthi*. In cold weather he sometimes folds a shawl round his head and wears a padded cotton instead of a flannel waistcoat. Out-of-doors, if aged, he puts on a dark silk turban with white spots, and if young, a gold-bordered bright coloured turban, red, crimson, green, or purple, according to taste. He wears a broadcloth coat, a waistcoat of striped cloth, and a waistcloth with broad silk borders; in his hand he carries a silk or cotton handkerchief, and on his feet native shoes or English shoes and stockings. His ceremonial dress is the same, except that when going to wedding parties he wears a long fine cotton robe, *jāma*, and rolls several times round his waist a broad white cloth, *nichān*, from four to six yards long and two yards broad, three or four times doubled over. But fashions are changing, the silk-lined waistcloths are giving place to plain waistcloths, the heavy gold ends to narrow gold borders, and silk handkerchiefs to English-cut corners of fashion goes further. Prabhus are taking in a few cases wear English trousers. Of ornaments, a rich man wears a diamond ring on the little finger of the left hand, a pair of gold bracelets, a gold necklace and a pearl earring, and carries a gold watch and chain hanging from his neck, a walking stick, and a gold or silver snuff-box. A rich Prabhu's wardrobe is worth from £470 to £780 (Rs. 4700-Rs. 7800).

Except that it is cheaper the dress of a middle class Prabhu does not differ from that of a rich Prabhu. In-doors they are the same. Out of doors the coat is probably of long cloth or a cheap muslin. On great occasions the dress is the same as the rich man's, only a costly. Most middle class men have from eight to ten changes of garment, the whole representing a cost of from £65 to £80 (Rs. 650-Rs. 800). Like the rich man the middle class Prabhu wears a diamond or heavy gold ring, and a silver or gold watch with gold chain, and carries a silver snuff-box and a walking stick. As among the rich, borderless waistcloths, turbans with narrow gold borders, and cotton handkerchiefs are fashionable.

1 MFN'S HEAD ORNAMENTS *Shupee*, Rs. 100-Rs. 1000. EAR ORNAMENTS *Bhukhā* of pearls, Rs. 100-Rs. 500; *cha kudi*, of one pearl Rs. 100-Rs. 200, of four pearls, Rs. 100-Rs. 150, of seven pearls, Rs. 150-Rs. 2000; *chavkuda*, Rs. 100-Rs. 150. NECK ORNAMENTS *Gāp*, Rs. 50-Rs. 150; *sākhā huratād*, Rs. 150-Rs. 400; *gar mī*, Rs. 80-Rs. 400, sacred thread, *gopawatra*, Rs. 50-Rs. 100; *niklaet*, *lanth*, of pearls, Rs. 200-Rs. 2000; of *gem* and diamonds, Rs. 200-Rs. 500. HAND ORNAMENTS *Val*, Rs. 200-Rs. 300; *lode*, Rs. 400-Rs. 800; *lode*, Rs. 8-Rs. 50; *peri*, Rs. 8-Rs. 50, *pochi*, Rs. 8-Rs. 50; rings, *angthya*, of gold, Rs. 8-Rs. 50; of diamonds, Rs. 30-Rs. 2000; *anandora*, Rs. 200-Rs. 400. WAIST ORNAMENTS Waistchain, *kambar sākhā*, Rs. 100-Rs. 400, *ghugari*, Rs. 80-Rs. 400; *saipol*, Rs. 100-Rs. 400, and a silver waistchain, *rupyachī sākhā*, Rs. 5-Rs. 40. FOOT ORNAMENTS are all of silver, *val*, Rs. 5-Rs. 80, *salle*, Rs. 1-Rs. 4; *sākhā*, Rs. 20-Rs. 40, *ghungur*, Rs. 5-Rs. 12, and *langar*, Rs. 12-Rs. 40. Total, Rs. 1475 (Rs. 350-Rs. 14,750). Hindus regard gold as a god and never wear it on their feet. Independent chiefs, whatever their caste, are exceptions as they are incarnations of god and may wear gold anklets. A few years ago the Kothapur prince presented Rāshankar, the celebrated Brāhman preacher, with a gold anklet or *toda*. This he wears at the time of preaching, but not until he has bowed to it.

Except that his in-door and his every day out-door dress is somewhat cheaper and coarser, a poor Prabhu's clothes do not differ from those worn by a man of the middle class.¹

The in-door dress of a Prabhu woman of rich family is a robe *sādi*, and a tight-fitting bodice *choli*, generally of English gown-piece cloth and sometimes of silk or other rich stuff, with borders and lines of different patterns. A widow may not wear a bodice or a black coloured robe. The in-door jewelry consists of head, nose, ear, arm, and toe ornaments; no married woman is allowed to be without them at any time of her married life. The out-door dress consists of the abovenamed articles with the addition of a rich Kashmir shawl. Except that it is costlier, the ceremonial dress of

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¹ The details are :

Prabhu Men's Dress.

ARTICLES.	RICH.			MIDDLE.			POOR		
	No.	Cost		No.	Cost		No.	Cost	
		From	To		From	To		From	To
		Rs.	Rs.		Rs.	Rs.		Rs. s. p.	Rs. s. p.
China turbans	4	24	32	2	10	12	1	5 0 0	6 0 0
Coloured „	4	120	240	2	50	70	1	8 0 0	12 0 0
Robes, <i>jānds</i>	5	30	35	2	10	15	1	3 0 0	5 0 0
Waistcloths, <i>pichhodis</i> ...	10	30	35	2	4	6	1	2 0 0	3 0 0
Shoulder cloths, <i>dupetis</i> ...	5	75	150	1	10	15	...	...	...
Coats, <i>angarkhas</i>	30	95	115	10	20	25	2	2 0 0	2 0 0
Waistcoats, <i>vaskuts</i>	30	60	90	10	8	10	2	0 15 0	1 0 0
Flannel waistcoats	5	10	15	2	4	5	...	...	...
Woolen waistcloths	2	3	5	1	2	3	1	0 12 0	4 6
Silk gold-bordered waistcloths	4	300	350	2	70	100	1	10 0 0	15 0 0
Do. bordered waistcloths ...	10	200	300	2	8	10	1	4 0 0	6 0 0
Plain waistcloths	5	20	25	2	20	25	1	0 5 0	0 6 0
Kashmir shawls	5	500	625	2	95	100	...	...	...
Gold worked shawls	8	200	300	1	25	35	...	...	...
Silk handkerchiefs	10	60	70	3	3	8	1	0 12 0	1 0 0
Cotton do.	30	15	15	12	...	5	2	0 6 0	0 8 0
Silk stockings	10	35	40	...	...	...	1	0 12 0	1 0 0
Cotton do.	30	10	10	5	2	3	...	...	...
Patent-leather English shoes ...	4	...	...	1	4	5	...	...	...
Native shoes	2	...	...	2	2	3	...	...	...
Diamond finger rings	3	300	1000	1	75	100	...	...	...
Gold rings, <i>vide</i> (pairs) ...	1	...	1000	...	...	...	...	...	...
„ necklace	1	...	600	...	...	...	...	...	...
Pearl or diamond earrings, <i>chickdi</i> ...	2	750	1500	1	80	100	1	20 0 0	25 0 0
Gold watch and chain	1	500	1000	1	100	150	...	...	...
Sandals	1	2	3	1	2	3	...	...	...
Slippers worked in wool	1	3	5	1	2	3	...	...	...
Snuff boxes	2	30	50	1	20	25	1	0 8 0	1 0 0
Walking sticks	2	10	15	1	7	10	1	0 0 0	0 12 0
Broadcloth or alpaca coats	2	25	30	1	3 0 0	5 0 0
Short waistcloth, <i>angrastra</i>	1	0 12 0	1 0 0
Total	7740	7820	...	641	844	...	62 3 0	67 6 0

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Pdtine Prabhus.

a rich Prabhu woman does not differ from that worn on ordinary occasions. The bodice is richly ornamented with gold and velvet, English gold lace, or pearls. The wife of a rich Prabhu has from forty to sixty changes of raiment, and from fifteen to twenty shawls, some with flowers and animals worked in gold and silver.¹ Her jewels are worth from about £1130 to £3400 (Rs. 11,300-Rs. 34,000).²

¹ The details are :

Prabhu Women's Dress—Rich.

ARTICLES.	No.	COST		ARTICLES.	No.	COST	
		From	To			From	To
		Rs.	Rs.			Rs.	Rs.
Robes, <i>Burhanpuri chandra kala</i> ...	2	100	110	Brought over Rs. ...	1670	4445	
Do. do. <i>ruste</i> ...	2	40	50	Robes, silk embroidered <i>sadis</i> ...	2	80	200
Do. <i>dha-vati</i> ...	10	60	250	Do. <i>jari Paithani Pdtim-bar</i> ...	2	150	600
Do. silk ...	9	360	675	Bodices (unsewn) ...	25	20	75
Do. <i>kanyari</i> ...	3	00	70	Do. ...	12	38	360
Do. Ahmedabad ...	6	30	120	Do. embroidered ...	10	20	200
Do. <i>laya jari</i> ...	2	100	150	Do. <i>kasbi</i> ...	5	100	500
Do. <i>jari chschoki</i> ...	1	100	150	Do. plain silk ...	10	10	100
Do. black gold <i>chandra-kala</i> ...	2	40	100	Shawls, Kashmir ...	5	375	1000
Do. yellow gold ...	2	50	200	Do. gold embroidered ...	3	60	225
Do. <i>khatri</i> ...	3	30	45	Do. with gold corners ...	2	150	1000
Do. <i>puttichi pottle</i> ...	2	60	200	Do. <i>rajaya</i> ...	2	40	150
Do. <i>Paithani tugdi</i> ...	2	150	600	Do. <i>dhupete Paithani</i> ...	3	60	600
Do. <i>puttichi pottle</i> ...	1	100	700	Do. Ahmedabad ...	2	40	60
Do. <i>Paithani pottle</i> ...	2	100	150	Do. old <i>kinkhab</i> ...	1	75	100
Do. China <i>sadis</i> ...	3	10	225	Do. <i>Paithani</i> ...	1	40	75
Do. <i>kasbi sadi</i> ...	1	100	500	Do. <i>Kinkhab</i> , gold embroi-dered ...	1	100	300
Do. <i>pachi</i> ...	2	40	150				
Rs. ...		1670	4445	Total Rs. ...		3026	9990

² WOMEN'S HEAD ORNAMENTS : *Sheshphula*, one, Rs. 10-Rs. 15; *jali*, Rs. 200-Rs. 400; *bar*, Rs. 25-Rs. 50; *chappadi*, 50-Rs. 200; *moupyachi bar*, Rs. 50-Rs. 200; *gulabachi bar*, Rs. 150-Rs. 200; *khap*, Rs. 50-Rs. 200; *bang tala*, Rs. 50-Rs. 200; *ketak*, Rs. 10-Rs. 10; *furde*, Rs. 10-Rs. 10; *khalli*, Rs. 10-Rs. 10; *karandacha ghud*, Rs. 10-Rs. 10; *gonde*, Rs. 40-Rs. 60; *mor*, Rs. 20-Rs. 25; *gulabache ful*, Rs. 50-Rs. 60; *nig*, Rs. 25-Rs. 40; and *chaulani*, Rs. 10-Rs. 20. BROW ORNAMENTS : *Divan*, Rs. 100-Rs. 250; *tila*, Rs. 25-Rs. 30; and *chiri*, Rs. 50-Rs. 100. EAR ORNAMENTS : *Mudya* of gold, Rs. 50-Rs. 75; of pearls, Rs. 200-Rs. 1000; *pdti-balya*, Rs. 50-Rs. 60; *ghoribalya*, Rs. 150-Rs. 1000; *kadyachya balya*, Rs. 100-Rs. 150; *kip*, Rs. 300-Rs. 1000; *kalkiful*, Rs. 100-Rs. 500; *chauladi*, Rs. 50-Rs. 1000; *tonghya*, Rs. 20-Rs. 30; *kudi*, of gold, Rs. 3-Rs. 5; of pearls, Rs. 25-Rs. 200; of diamonds, Rs. 150-Rs. 1000; *luvange*, Rs. 4-Rs. 8. NOSE ORNAMENTS : Nose-rings *rathe*, are of seven kinds, *chappachi*, *dahadanyachi*, *saddanyachi*, *chardanyachi*, *parchadanyachi*, *tindanyachi*, and *haryachi*, each of these would be worth from Rs. 100-Rs. 2000. NECK ORNAMENTS : *Gursali*, Rs. 16-Rs. 24; *vajratika golachi*, Rs. 20-Rs. 25; *ditto tasiv*, Rs. 30-Rs. 40; *ditto gopachi*, Rs. 60-Rs. 125; *chinchpati*, Rs. 100-200; *jandhimai*, Rs. 75-Rs. 100; *pot hirakadiehi*, Rs. 125-Rs. 200; *tanuli*, Rs. 50-Rs. 75; and of pearls, Rs. 100-Rs. 500; *sakhi hirakadiehi*, Rs. 200-Rs. 400; *janjiri*, Rs. 100-Rs. 125; *gop*, Rs. 125-Rs. 400; *kaligudihi*, Rs. 100-Rs. 500; *tanmane*, Rs. 200-Rs. 1000; *pentai*, of pearls, Rs. 300-Rs. 1000; *chandanhari*, Rs. 300-Rs. 500; *chapekatyachuhar*, Rs. 150-Rs. 200; *gathle ramnarmi*, Rs. 200-Rs. 250; *chappache*, Rs. 300-Rs. 400; *petga*, Rs. 100-Rs. 150; *chirmal*, Rs. 400-Rs. 600; *kantika*, Rs. 200-Rs. 250; *chanda*, Rs. 150-Rs. 250; *anantadora*, Rs. 125-Rs. 250; *tuya*, Rs. 125-Rs. 150; *langa*, Rs. 450; *ayadora*, Rs. 100-Rs. 400. HAND ORNAMENTS : *Pattiya*, Rs. 12-Rs. 100; and *nilachya*, Rs. 20-Rs. 125; *bangdi*, Rs. 100-Rs. 450; *vakya*, Rs. 150-Rs. 900; *golya*,

Except that her ornaments are fewer and lighter, the in-door out-door and ceremonial dress of the middle class Prabhu woman is the same as that of the rich. She would have from twenty to thirty changes of raiment worth altogether from about £95 to £120 (Rs. 950-Rs. 1200).

The wife of a poor Prabhu has, as a rule, to borrow jewels and ornaments for festive occasions, and her stock of clothes varies in value from about £10 to £20 (Rs. 100-Rs. 200).¹

Up to four years of age the children of rich, middle class, and poor parents, both boys and girls are dressed in a flannel or cotton cap, *teltopi*, covering the head and ears and tied under the chin; a short sleeved frock and a piece of cloth, *bálata*, rolled round the middle and back and tucked in front. Out-of-doors a round embroidered skull-cap, *golwa*, is worn on the head and woollen socks on the feet. Between the ages of four and seven children are dressed in-doors in a coat, and out-of-doors in a round embroidered cap, a waistcoat, trousers, socks, English shoes, and gaiters buttoned to

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chya, Rs. 150-Rs. 300; *ekerigolyachya*, Rs. 16-Rs. 100; *kamlachya*, Rs. 100-Rs. 200; *jálachya*, Rs. 150-Rs. 200; *molyachya*, Rs. 100-Rs. 1000; *gokhruchya*, Rs. 25-Rs. 100; of diamonds, Rs. 100-Rs. 300; *motechudi*, Rs. 25-Rs. 100; *chud*, Rs. 25-Rs. 100; *valle*, Rs. 150-Rs. 800; *joda*, Rs. 400-Rs. 1000; *lakne*, Rs. 150-Rs. 200; of pearls, Rs. 100-Rs. 500; of diamonds, Rs. 100-Rs. 150; *jave*, Rs. 150-Rs. 400; *hatsar*, of gold, Rs. 100-Rs. 200; of pearls, Rs. 100-Rs. 200; *dore*, Rs. 25-Rs. 150; *pochyá*, Rs. 25-Rs. 100; *davanye*, Rs. 40-Rs. 100; *velu*, Rs. 100-Rs. 1600; *khehni*, Rs. 400-Rs. 800; *tode* are of four kinds, *tásic mogryáche*, *sindeshdi* and *kadiche*, and cost from Rs. 400-Rs. 1600; *ghugri*, Rs. 100-Rs. 400; *bájubandi*, Rs. 500-Rs. 1000, and *bávtic*, Rs. 16-Rs. 100. WAIST ORNAMENTS: *Dab*, Rs. 200-Rs. 500; *pattu*, Rs. 150-Rs. 200; *chávya*, Rs. 150-Rs. 200; *ghugri*, Rs. 200-Rs. 400; and *sarpoli*, Rs. 100-Rs. 400. FEET ORNAMENTS: *Langar*, Rs. 10-Rs. 80; *sikhla*, Rs. 20-Rs. 400; *tode*, Rs. 20-Rs. 100; *phutode*, Rs. 10-Rs. 100; *ghagryáche tode*, Rs. 10-Rs. 40; *pildáche vále*, Rs. 20-Rs. 50; *tdá vále*, Rs. 20-Rs. 50; *saveti*, Rs. 4-Rs. 12. TOE ORNAMENTS: *Jodvi*, Rs. 1-Rs. 3; *pherve*, Rs. 1-Rs. 3; *gend*, annas 4-Rs. 1; *phule*, Rs. 1-Rs. 2; *másolya*, Rs. 1-Rs. 2; *virodya*, annas 8-Rs. 2; *tásic másolya*, Rs. 1-Rs. 5; *sale*, Rs. 1-Rs. 5. Total Rs. 131 to £3396 (Rs. 1310-Rs. 33,960).

The young women of rich and middle class families have lately started the fashion of wearing only a few light and carved pearl ornaments. They laugh at those who wear old ornaments and scoff at the old solid plain forms, calling some of the old earrings, 'tables,' 'hanging lamps,' and 'pens'; some of the necklaces, 'pot rims,' 'goat droppings,' and 'dog belts'; and some of the bracelets, 'cask hoops,' 'headload fenders,' 'snakes,' and 'tongue scrapers.'

¹ The details are :

Prabhu Women's Dress—Middle and Poor.

ARTICLES.	No.	MIDDLE.		No.	POOR.	
		Cost			Cost	
		From	To		From	To
	Rs.	Rs.	Rs.		Rs.	Rs.
Robes, <i>sáds</i> , for going out	2	36	40	2	14	18
Do. in-doors	2	18	24	2	5	7
Do. kept in store	10	150	200	3	24	30
Do. with gold borders and ends	1	175	200	1	10	25
Do. silk	6	78	90	1	8	10
Do. <i>pátals</i> with China borders	2	50	60
Do. dyed black	3	2	8	6
Bodices	4	5	15	20
Shawls	2	50	60
Total	129	175

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Patane abhus.

the knee. Between the age of seven and nine boys wear in-doors a waistband, and during the cold season trousers and a waistcoat; out-of-doors they wear an embroidered woollen cap, coat, waistcoat, trousers, and English or native shoes. Girls either at home or out-of-doors wear a bodice or waistcoat and petticoat, and sometimes when going out English shoes. After the age of eleven or twelve a child's dress comes to cost as much as an adult's. The value of a boy's wardrobe in a rich family varies from about £40 to £180 (Rs. 400 - Rs. 1800); in a middle class family from about £10 to £20 (Rs. 100 - Rs. 200); and in a poor family from about £3 to £5 (Rs. 30 - Rs. 50).¹ The value of a girl's wardrobe in a rich family varies from about £65 to £230 (Rs. 650 - Rs. 2300); in a middle

¹ The details are :

Prabhu Boys' Dress.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	From	To	From	To	From	To
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Body-cloths, <i>brilotis</i> ...	1 0 0	1 4 0	1 0 0	1 4 0	0 8 0	1 0 0
Frocks ...	1 0 0	1 8 0	1 0 0	1 8 0	0 8 0	0 12 0
Sleeveless shirts, <i>zul</i> ...	10 0 0	100 0 0	5 0 0	7 0 0	...	...
Trousers, cotton ...	4 0 0	10 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	20 0 0	40 0 0	10 0 0	20 0 0	3 0 0	6 0 0
Do. embroidered ...	15 0 0	150 0 0	20 0 0	25 0 0	5 0 0	10 0 0
Cap with side flaps, <i>teltupi</i> , plain ...	1 0 0	2 0 0	1 0 0	2 0 0	0 8 0	0 12 0
Do. do. embroidered ..	10 0 0	100 0 0	4 0 0	6 0 0	...	...
Embroidered caps ...	12 0 0	48 0 0	6 0 0	10 0 0	3 0 0	3 0 0
Delhi embroidered gold cap ...	20 0 0	150 0 0	12 0 0	20 0 0	...	...
English gold cap ...	20 0 0	30 0 0	5 0 0	7 0 0	...	...
Do. do. set with pearls ...	15 0 0	75 0 0	...	...	...	...
Woollen cap ...	...	...	2 0 0	4 0 0	0 4 0	0 8 0
Polkas, cotton ...	3 0 0	4 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	90 0 0	400 0 0	20 0 0	40 0 0	5 0 0	7 0 0
Do. embroidered ...	150 0 0	180 0 0	15 0 0	30 0 0	10 0 0	12 0 0
Waistcoats, cotton ...	3 0 0	5 0 0	3 0 0	5 0 0	1 0 0	2 0 0
Do. flannel ...	3 0 0	4 0 0	1 8 0	2 0 0	1 0 0	1 8 0
Handkerchiefs ...	1 0 0	3 0 0	1 0 0	2 0 0	...	...
Silk and cotton umbrellas ...	10 0 0	20 0 0	6 0 0	12 0 0	1 0 0	2 0 0
Shoes, English ...	3 0 0	6 0 0	1 8 0	3 0 0	...	...
Do. native ...	0 8 0	1 0 0	0 8 0	1 0 0	0 8 0	1 0 0
Stockings ...	0 8 0	2 0 0	0 8 0	1 0 0	0 2 0	0 3 0
Socks ...	0 8 0	1 0 0	0 8 0	0 12 0	0 1 0	0 2 0
Total ...	398 8 0	1333 12 0	120 8 0	206 8 0	33 7 0	51 13 0

class family from about £30 to £65 (Rs. 300 - Rs. 650) ; and in a poor family from about £8 to £15 (Rs. 80 - Rs. 150).¹

A rich man's son has a large stock of ornaments ; and in middle class and poor families, on great occasions, boys are covered with borrowed jewels. For every day use the boys of rich, middle and poor families, wear ornaments worth from about £2 to £20 (Rs. 20 - Rs. 750).²

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Writers.
P. S. S. S. S.

¹ The details are :

Prabhu Girls' Dress.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	Cost		Cost		Cost	
	From	To	From	To	From	To
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Body-cloths, <i>bālotis</i> ...	1 0 0	1 4 0	1 0 0	1 4 0	0 8 0	1 0 0
Frocks ...	1 0 0	1 8 0	1 0 0	1 8 0	0 8 0	0 12 0
Sleeveless shirts, <i>zul</i> ...	10 0 0	100 0 0	5 0 0	7 0 0	...	...
Trousers, cotton ...	4 0 0	10 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	20 0 0	40 0 0	10 0 0	20 0 0	3 0 0	6 0 0
Do. embroidered ...	15 0 0	150 0 0	20 0 0	25 0 0	5 0 0	10 0 0
Cap with side flaps, <i>teltepi</i> , plain ...	1 0 0	2 0 0	1 0 0	2 0 0	0 8 0	0 12 0
Do. do. embroidered ...	10 0 0	100 0 0	4 0 0	5 0 0	...	...
Capes, embroidered ...	12 0 0	48 0 0	0 0 0	10 0 0	3 0 0	6 0 0
Do. Dolhi embroidered ...	20 0 0	150 0 0	12 0 0	20 0 0	...	...
Do. English tape ...	20 0 0	30 0 0	5 0 0	7 0 0	...	...
Do. set with pearls ...	15 0 0	75 0 0	...	...	...	...
Polkas, cotton ...	3 0 0	4 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	00 0 0	400 0 0	20 0 0	40 0 0	5 0 0	7 0 0
Do. embroidered ...	150 0 0	180 0 0	15 0 0	30 0 0	10 0 0	12 0 0
Bodices, cotton ...	3 0 0	4 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk ...	60 0 0	80 0 0	15 0 0	30 0 0	5 0 0	10 0 0
Do. embroidered ...	50 0 0	300 0 0	50 0 0	150 0 0	5 0 0	15 0 0
Waistcoat, cotton ...	3 0 0	5 0 0	3 0 0	5 0 0	1 0 0	2 0 0
Waistcoats ...	3 0 0	4 0 0	1 8 0	2 0 0	1 0 0	1 0 0
Petticoat, embroidered ...	100 0 0	500 0 0	75 0 0	200 0 0	25 0 0	50 0 0
Do. silk ...	40 0 0	100 0 0	20 0 0	70 0 0	10 0 0	25 0 0
Do. cotton ...	2 0 0	10 0 0	2 0 0	5 0 0	1 0 0	2 0 0
Handkerchiefs ...	1 0 0	3 0 0	1 0 0	2 0 0	...	...
Umbrellas, silk and cotton ...	10 0 0	20 0 0	6 0 0	12 0 0	1 0 0	2 0 0
Shoes, English ...	3 0 0	6 0 0	1 8 0	3 0 0	1 8 0	2 0 0
Stockings ...	0 8 0	2 0 0	0 8 0	1 0 0	0 2 0	0 2 0
Socks ...	0 8 0	1 0 0	0 8 0	0 12 0	..	...
Total ...	648 0 0	2326 12 0	282 0 0	659 8 0	81 2 0	166 3 0

² The details are :

Prabhu Ornaments—Boys'.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	Cost		Cost		Cost	
	From	To	From	To	From	To
	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.
Pearl earring, <i>bhikbali</i> ...	40 0 0	100	15 0 0	50	5 0 0	10
Do. <i>chavkudi</i> ...	20 0 0	100	10 0 0	50	5 0 0	10
Gold neck ornament, <i>kadai</i> ...	50 0 0	150	50 0 0	100	...	...
Gold bracelets, <i>vale</i> ...	100 0 0	150	...	...	...	...
Gold armlet, <i>kado</i> ...	8 0 0	15	8 0 0	15	4 0 0	5
Gold waistchain, <i>sikhali</i> ...	100 0 0	200	...	...	...	...
Silver do. ...	...	...	10 0 0	12	4 0 0	6
Silver anklets, <i>vale</i> ...	5 0 0	10	5 0 0	10	5 0 0	10
Anklechain, <i>bedi</i> ...	1 4 0	13	1 4 0	13	1 4 0	13
Total ...	324 4 0	728	92 4 0	250	24 4 0	51

Repeated cases of child murder for the sake of ornaments prevent Prabhu parents from decorating their children, and during the last few years, especially among middle class and poor families, the practice has, to a great extent, been given up.

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A rich man's daughter has a large store of ornaments, and for daily use the daughters of the rich, middle and poor have ornaments worth altogether from about £8 to £125 (Rs. 80 - Rs. 1250).¹

A rich Prabhu rises about seven, washes, and drinks coffee with his children or any relation or friend who may come to see him. He then sits in the hall talking and hearing the newspapers read. When his visitors have gone, till about eleven, he inquires into any family or other business that wants settlement. Then he bathes at the house-well in warm water, puts on a silk waistcloth, and entering the family god-room, *devghar*, sits before the gods on a low wooden stool, marks his brow with sandalwood powder, says his prayers, and worships repeating verses and offering flowers, sugar, and cooked grain. Then in the dining hall, seated on a low wooden stool, he takes his midday meal with any of his children who are in the house. When dinner is over, he washes, and changing his silk waistcloth for one of cotton, chews betel leaves or smokes. After his smoke and a rest he starts to visit his garden house or other property. Here he sleeps or plays chess with his friends. When chess is over, he has a cup of coffee or a dish of mutton or sweets, and between seven and eight goes home, sits talking with visitors, and after washing, sups with his children. When an evening meal is over, he chews betel, smokes tobacco, and for an hour sits hearing a Brāhman read the sacred books.² After a cup of sugared milk³ he changes his waistcloth, and generally goes to bed between ten and eleven.

¹ The details are :

Prabhu Ornaments—Girls'.

ARTICLES.	RICH.		MIDDLE.		POOR.	
	Cost		Cost		Cost	
	From	To	From	To	From	To
	Rs. s. p.		Rs. s. p.	Rs.	Rs. s. p.	Rs.
Gold hair ornament, <i>ketak</i> ...	15 0 0	4 0 0	25	4 0 0	15	
Do. ear do. <i>lamga</i> ...	10 0 0	4 0 0	15	2 0 0	6	
Pearl do. do. <i>bāhya</i> ...	5 0 0	5 0 0	10	5 0 0	8	
Do do. do. <i>kudā</i> ...	10 0 0	10 0 0	20	5 0 0	15	
Gold and pearl do. do. ...	10 0 0	10 0 0	50	5 0 0	20	
Pair do. earrings, <i>chavkud</i> ...	40 0 0	5 0 0	50	5 0 0	25	
Pair do. nose-rings, <i>vdi</i> ...	5 0 0	5 0 0	8	5 0 0	8	
Glass bead necklace, <i>garvoti</i> , with gold button ...	100 0 0	200 0 0	100	15 0 0	80	
Gold neck ornament, <i>adali</i> ...	100 0 0	200 0 0	200	15 0 0	80	
Do. bangles, <i>bāngdya</i> ...	100 0 0	200 0 0	200	15 0 0	80	
Do. bracelets, <i>vdi</i> ...	100 0 0	200 0 0	200	15 0 0	80	
Do. waist-chain, <i>sakhi</i> ...	10 0 0	10 0 0	12	4 0 0	6	
Silver do. do. ...	10 0 0	10 0 0	40	6 0 0	20	
Do. anklets, <i>vdi</i> ...	10 0 0	10 0 0	40	10 0 0	20	
Do. do. <i>sakhi</i> ...	1 0 0	1 0 0	12	1 4 0	12	
Do. ankle-chain, <i>bedi</i> ...	1 0 0	1 0 0	2	1 0 0	2	
Do. toe ornaments, <i>phule</i> ...	1 0 0	1 0 0	2	1 0 0	2	
Do. do. <i>gend</i> ...	1 0 0	1 0 0	2	1 0 0	2	
Total ...	512 0 0	1200	795	87 4 0	226	

² The Brāhman is paid from £10 to £20 (Rs. 100 - Rs. 200) a year.

³ When a Prabhu has mutton for either his morning or evening meal, he does not drink milk as he fears it may bring on leprosy.

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Pāṭane Prabhus.

As almost all middle class and poor Prabhus are clerks, their daily lives are much the same. Rising between half past six and seven, he washes, bows to the sun, and sits talking till nine. He then goes to the house-well, and after bathing, dresses in a silk waistcloth, and telling his wife to bring breakfast, seats himself on a low wooden stool before his household gods. Here with the point of his middle finger, he marks his brow with red or white sandal powder, and unless he is of a religious turn of mind, hurries over a few of the twenty-four names of his gods, sips water thrice, wrings dry his top-knot, and goes to breakfast. When breakfast is over, he washes, changes his silk waistcloth for a cotton waistcloth, and taking a packet of betel-leaves, puts on his waistcoat coat and turban, bows to the sun, and starts for office. He comes home soon after five, leaves his shoes in the outer room, and hanging up his coat waistcoat and turban, sits chatting with his children. When his dinner is ready, generally between half past six and seven, he washes, puts on his silk waistcloth, seats himself on a low wooden stool and dines. After dinner he chews betel-nut, or smokes tobacco, and putting on his turban and waistcoat, throws a cloth over his shoulders, slips his feet into his shoes, takes up his snuff box and walking stick, goes to some friend's house where with two or three others he sits talking or hearing sacred books read, till, between half past nine and ten, he goes home.

A rich Prabhu woman rises about six, washes, and, as she combs her hair, gives orders to her servants. She fixes a red mark and a spangle on her brow, and putting on her head, nose, and toe ornaments, goes to the house-well to bathe. After her bath, she throws a woollen robe, *dhūbli*, over her shoulders, and goes into the house. Here she dresses in a fresh-washed cotton or silk robe, and drinks a cup of coffee. She then takes a metal plate, with a little rice, a few flowers, sandal powder, and a burning lamp, and for about half an hour worships the sweet basil plant, *tulsi*, either in the house or outside. Then she looks after the cooking or herself cooks a dish of fish. When her husband's meal is over, she dines from the same platter, and taking a packet of betel-leaves, either sits talking or hearing sacred books till three. She wears in wool, gold-lace, glass beads, or pearls. After dinner, she has her servants sweep and clean the house, grind or cut the vegetables, and have everything ready for the evening meal. Except to ceremonies at her relations' or parents' houses she seldom goes out. She sups after her husband and goes to bed between ten and eleven.¹

The chief difference between the daily life of a rich and of a poor Prabhu woman is, that the rich woman has a Brāhman woman to cook rice and vegetables, while the poor woman does all the cooking herself. In a middle class family the wife generally rises between five and six, washes, combs her hair, and putting on her head and nose ornaments, takes a cup of tea or coffee and begins

¹ Prabhus think it right for a wife to dine from her husband's plate, and so far do some women carry this rule that they will eat from no plate but the one from which their husband has dined.

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Pāṇane Prabhu.

either to help the cook, or to cook herself. After her husband has dined and gone to office, she worships the *tulsi* plant and dines about eleven. She then takes a short nap, and afterwards sits talking and cleaning rice, or goes to see her parents. After three she sweeps the cook-room, arranges the pots, and makes ready vegetables and other articles for the evening meal. This she takes when her husband has eaten, and after washing the hearth, goes to bed about ten.

When too young to be sent to school, a rich man's son, after being wished and given some sugared bread and milk or coffee, plays till ten. He then dines on rice and milk, plays for an hour or so, and sleeps till three, when he has some more bread and milk. At seven he eats rice and curry and goes to bed. When five or six years old he goes to school from seven to nine in the morning, comes home, bathes and dines with his father, goes back to school at twelve, has milk, coffee, or sweetmeats there about three, and at five comes home. At home he has baked pulse, sweetmeats, or cake, and goes out for a walk. He sups at seven or eight and goes to bed at nine. Except that he has less milk and fewer sweetmeats, the daily life of a poor man's son is much the same.

In almost all families, the daughter rises with her mother between six and seven, bathes in warm water, and after a little breakfast of bread, porridge, coffee, or milk, sits in the cook-room, generally helping her mother to make breakfast, handing her firewood, cups, or dishes. Then she plays with her toys, dressing her doll, setting it before a small oven, and giving it pots, dishes and firewood, teaches it to cook and serve the food. When she is a little older, her mother shows her how to cook some simple dish. Or she throws a piece of cloth over her head, as her mother throws her shawl, and going from one corner of the room to another, asks guests to her doll's wedding. Tired of this she sets before her a picture of a Hindu house, and laying upon it small beads and pieces of coloured glass, names them after her father and mother, her brothers and sisters, her relations, the servants, and the horse and cow, and for hours keeps talking to them and moving them about the house; or she plays a game¹ of shells, or with the tip of her fingers, learns to draw lines and figures with quartz powder, *rāngoli*,² filling in the spaces with bright colours. When about seven years old some girls go to school. But though kept at school for two or three years, they are not expected or wished to have much book-learning. They are taught no regular prayers, but learn from their mothers many observances and the common beliefs about the spirit world. When ten years old, she helps her mother to cook and at times goes to her father-in-law's house. She dines with her father in the morning,

¹ The names of the shell games played by Prabhu girls are, *pānch-khānch*, *hātāvarle*, *ekkhuli*, *dukhuli*, *tikhuli*, *chavkhuli*, *botkhuli*, *chilim*, *shil*, *vānge*, *muth*, *vāla*, *pāṭli*, *uṣṭāndi*, *ur*, *hanuwati*, *thupthupi*, *mirchi*, *muke-gāl*, *vājtegāl*, *mukephul*, *vājtephul*, *madītarechi-pāne*, *pānpusne*, *chuna-lāvne*, *supāri-phodne*, *kātar*, *karānda*, *phāni*, *kāwad*, *bāv*, *pinjra*, *karndāchaghud*, *āmbeshod*, *gāigotha*, and *chaok*, in all thirty-six.

² This *rāngoli* is much used in almost all Prabhu rites. It is made of quartz powdered in the Sahyādrī hills and brought for sale by Vārli and other hill tribes.

takes a light meal of rice and curry at three or four in the afternoon, and sometimes sups with her father. At eight or nine she goes to bed.

Most Prabhus are Smárts followers of Shankaráchárya. They worship the ordinary Hindu gods, but are specially devoted to Shiv. Formerly their chief goddess was Prabhávatī to whom they dedicated their earliest shrine at Máhim. But of late the number of this goddess's votaries has greatly fallen. As a class Prabhus are not religious. In childhood all are taught Sanskrit prayers and learn the details of ordinary worship. But, except the women and some of the older men, beyond marking feast days by specially good dinners, few attend to the worship of the gods or to the rules of their faith. They hardly ever become ascetics or religious boggars.

Each day on waking the first thing a Prabhu looks at is a gold or diamond ring, a piece of sandalwood, a looking glass, or a drum. He then rubs the fronts of his hands together and looks at them, for in them dwell the god Govind and the goddesses Lakshami and Sarasvatī. Then he looks at the floor to which, as the house of the god Náráyan and of his wife Lakshami, he bows, setting on it first his right foot and then his left. Next with closed eyes, opening them only when before the object of his worship, he visits and bows to his household gods, the sun, the basil plant, and the cow and his parents and the family priest if they are in the house.

About nine in the morning, after his bath, he goes to the god-room to worship the household gods, walking with measured steps so that his right foot may come first on the low stool. His household gods are small, of gold silver brass or stone, generally a Ganpati, a Mahádev in the form of the *bán ling*; ¹ a Vishnu in the form of the *sháligráv*; ² the conch shells *shankh* and *chakra*; a sun *surya*, and other family gods and goddesses *kuldevs*. These images are kept either in a dome-shaped wooden case, *devghar*, or on a high wooden stool covered with a glass-globe to save them and the offerings from rats. ³ In worshipping his household gods the Prabhu seats himself before them on a low wooden stool, and repeating some verses lays ashes on the palm of his left hand, and pouring a spoonful or two of water on the ashes, rubs them between the palms of both hands and with the right thumb draws a line from the tip of his nose to the middle of his brow, thence to the corner of the right temple and then back to the corner of the left brow. Closing his hands so that the three middle fingers press on each palm, he opens them again and draws lines on his brow, those from left to right with the right hand fingers, and those from right to left with the left hand fingers. He rubs ashes on his throat, navel, left arm, breast,

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¹ *Bán* a round or arrow-headed brown stone is found in the Narbada.

² *Shaligrám* a round black stone from the Gandaki river in Nepal, sometimes with holes in the shape of a cow's foot or of a flower garland, is believed to be bored by Vishnu in the form of a worm and is specially sacred as the abode of Vishnu under the name of Lakshmi-Náráyan.

³ Rats are troublesome in Hindu houses and are either poisoned or caught in traps, except on the Ganesh Chaturthi day when some balls of rice flour, coconut scrapings, and sugar are scattered about for their use.

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Writers.

Pottane Prabhus.

right arm, shoulders, elbows, back, ears, eyes and head, and washes his hands. He ties his top-knot, and pouring a spoonful of water into his right hand, waves it round his head. He says some prayers, sips water, repeats the names of twenty-four gods, and holding his left nostril with the first two fingers of his right hand, draws breath through his right nostril, and closing that nostril with his thumb, holds his breath while he thinks the *gáyatri* verse.¹ He then raises his fingers, breathes through his left nostril, and with his sacred thread between his right thumb and first finger, holding his hand in a *bhakt* or in the folds of his waistcloth, he ten times says the sacred verse under his breath. Then he sips water, and filling a spoon mixes the water with sandal-powder and a few grains of rice, and bowing to it, spills it on the ground. He takes a water jar, and placing it on his left side, pours a spoonful of water into it, covers its mouth with his right palm, rubs sandal-powder and rice grains on the outside, and puts flowers on it. He worships the little brass bell, ringing it and adorning it with sandal-powder rice and flowers; then he worships the conch-shell and a small metal water-pot which he fills with water for the gods to drink. He takes away yesterday's flowers, smells them, and puts them in a basket, so that they may be laid in a corner of his garden and not trampled under foot. He sets the gods in a copper-plate, and bathes them in milk, curds, butter, honey and sugar, and touching them with sandal-powder and rice, washes them in cold water,² dries them with a towel, and putting them back in their places, with the tip of his right ring-finger marks the *ling* white and Ganpati and Surya red. He sprinkles the gods with turmeric, red and scented powder, grains of rice, white flowers for the *ling* and red flowers for Ganpati, *bel* and sweet basil leaves for the *ling* and Shaligrám, and *durva* grass for Ganpati. He lays cooked food or sugar before them, and to awake them rings a bell.³ He offers the sugar or cooked food covering it with a basil leaf, and sprinkling water over the leaf and drawing a towel across his face, waves his fingers before the gods and prays them to accept the offering. He waves burning frankincense, a lighted butter lamp, and camphor, and taking a few flowers in his open hands, stands behind the low stool on which he had been sitting, and repeating verses, lays the flowers on the heads of the gods, passes his open palms above the burning lamp, rubs them over his face, and going round the dome where the images are kept, or if there is no room turning himself round, bows to the ground and withdraws.

Next, going to the stable, he sits on a low wooden stool before the cow, throws a few grains of rice at her, pours water over her feet,

¹ This very holy and secret verse should every day be thought on. It runs, Om ! Earth, Air, Fire, Water, and Ether ! let us think the adorable light, the sun ; may it lighten our minds. Despreux (1641) (Meditation III. The Existence of God) ; ' I will close my eyes, and call away my senses . . . and linger over the thought of God, and gaze on the beauty of this marvellous light.' René Descartes, *Discours de la Méthode*, 151 and 168.

² During the time the gods are rubbed with scented powder and bathed in warm water.

³ The bell is rung during the time of worship, while bathing the gods, offering them food, and lighting the lamps.

touches her head with sandal and other powders, rice and flowers, offers her sugar, waves a lighted lamp, and goes round her once thrice five eleven or one hundred and eight times, and filling a spoon with water, dips the end of her tail in it and drinks. With the same details he worships the basil plant,¹ and last of all the sun, before whom he stands on one foot resting the other against his heel and looking towards him and holding out his hollowed hands, begs the god to be kindly. Then taking an offering of sesamum, flowers, barley, red sandal and water in a boat-shaped copper vessel, he holds it on his head and presents it to the deity. These rites are performed generally in the morning, either by the master of the house, if he has the mind and the time, or by a Brāhman, a different man from the family priest who is paid monthly from one to two shillings.²

Before taking their morning meal the elder women of the house, especially those who are widows, sitting on the low stools in the god-room with rosaries in their hands, tell their beads.³ The other women worship the gods and the basil plant when their husbands have gone to office. At any time in the morning or evening before taking their meals, the boys come into the god-room and say Sanskrit prayers.

Prabhus have no hereditary or other headman and no caste council, and they hardly ever meet to discuss caste questions. They have few caste rules, and for years no one has been put out of caste. They have a Brāhman high priest, but he is not consulted on caste questions.⁴ Property and other civil disputes are settled in the ordinary law courts.

In former times among Prabhus the sure way of earning a livelihood was to write a neat English hand. Their monopoly of clerkship has broken down, and at present on account of the general lowering of salaries a clerk's place is at once harder to find and less worth having. Added to this the share mania time (1864-1865) caused much ruin, and since then their costly style of living and their heavy marriage expenses have reduced many families to straitened circumstances. The Prabhus, on the whole, are less

¹ To Prabhus, *Tulsi*, Krishna's wife, is the holiest of plants. No Prabhu backyard is without its *tulsi* pot in an eight-cornered altar. Of its stalks and roots rosaries and necklaces are made. Mothers worship it praying for a blessing on their husbands and children. In old times Prabhus kept the *tulsi* pot in front of their houses, but under Portuguese rule it was taken to the back and there stealthily worshipped.

² A hired Brāhman in worshipping the family gods, uses water not milk, and in some cases the master of the house bathes the gods in water. On great occasions, *mahāpūja*, the gods are bathed first in milk, curds, honey, butter and sugar, and then in water. In the evening a Hindu does not bathe his gods but washes flowers on them, offers them sugar to eat and waves a lighted lamp.

³ These rosaries, *mala*, have one hundred and eight beads, either of the light brown berries of the *rudraksha*, or of the light brown beads of the *gavmukhi*. At each prayer the devotee drops a bead, and at the end of the prayers he hides his hand with the rosary in a bag of peacock feathers.

⁴ The Prabhu high priest is a Deshastha Brāhman. On marriage occasions, he is paid from well-to-do Prabhus on marriage occasions, he is paid a sum of from £20 to £25 (Rs. 200 - Rs. 250).

Chapter III.

Population.

Writers,
Pitāne Prabhus.

Chapter III. Population.

prosperous than they were. Still they are a well-to-do and a pushing class. All their boys know English, most of them up to the University entrance test. And besides many who hold high posts in their old professions of Government service and the law, some have of late taken to new pursuits and succeed as physicians, civil engineers, and manufacturers.¹

Traders.

Traders included nine classes with a strength of 10,552 souls (males 5800, females 4752) or 1·37 per cent of the Hindu population. Of these 7 (males 6, female 1) were *Atáris*; 449 (males 235, females 214) *Bhansális*; 86 (males 61, females 25) *Bhātiás*; 219 (males 119, females 100) *Golás*; 10 (males 6, females 4) *Komtis*; 558 (males 316, females 242) *Lingáyats*; 480 (males 243, females 237) *Lohánás*; 19 (males 15, females 4) *Támbolis*; and 8724 (males 4799, females 3925) *Vánis*.

Atáris.

ATÁRIS are returned as numbering seven souls and found in Panvel and Sháhápúr. They come from Poona to sell scented oils and powders, and after a stay of a few days return.

Bhansális.

BHANSÁLIS, or *VEGUS*, are returned as numbering 449 souls and as living in Kalyán, Karjat, Panvel, Sháhápúr, and Váda. They claim to be descended from Solanki Rajputs and are probably a mixed race.² The head-quarters of their caste are in Cutch from which most of them seem to have come through Bombay within the last century. They are of four sub-divisions, Chevali, Panjábi, Sorathia, and Kachhi. They are stoutly built and fair, with thick hooked noses and plump cheeks. The men wear the mustache and top-knot. They speak Gujaráti at home and incorrect Maráthi abroad. They are clean, hardworking, fond of drink, thrifty, and hospitable, and earn their living as petty shopkeepers and husbandmen. They live in brick and stone houses and have servants and cattle. Their staple food is rice, pulse, and vegetables, and, in private, fish and flesh. In their cookery onions and garlic are much used. Each eats by himself and they do not touch one another while dining. Their caste feasts cost them about 1s. (8 *annas*) a head. The men wear the waistcloth coat and coloured turban, and the women the bodice and Maráthi robe; they have generally a good store of rich clothes. On the sixth day after the birth of a child they feed their relations and friends in honour of *Sati*. On the twelfth day they ask the priest to name the child. In his third year on the *Akshayatritya*

¹ Of Prabhus there are thirty-five under-graduates, eight B.A., one M.A., and three LL.Bs. A Prabhu, Mr. Janárdhan Vásidevi, was the first (1864) native appointed to be a judge of the Bombay High Court. Of Prabhus in Government service, one is an Assistant Secretary, two are Small Cause Court Judges and one a Subordinate Judge, one is an Assistant Political Agent, one is a Deputy Collector, and two are Mamlatdars. Of lawyers three are barristers, five solicitors, and ten pleaders. Five are doctors, one of them a Civil Surgeon; three are civil engineers. One has opened a handkerchief factory, one a paper factory, and two have printing establishments. Two are employed in cotton mills as weaving masters.

² Of the origin of the name *Bhansáli* they have two accounts. One that it is taken from *Bhansál* one of their kings, the other that the word was originally *Bhansálik* and that they were so called because their kingdom was broken, *bhang*. They were formerly generally known as *Vegus* or *Varanahankars*, meaning men of mixed birth. *Bombay Gazetteer*, V. 56.

day the boy's head is shaved, and in his eighth year he is girt with the sacred thread. A girl is seldom married before she reaches her sixteenth year. Her husband pays her father from £50 to £200 (Rs. 500 - Rs. 2000). They burn their dead. Mourning lasts for ten days, and on the thirteenth day gifts are made in honour of the dead. Six Bráhmans are given undressed rice, butter, sugar, and vegetables enough for a meal, and when a year is over, a like present is made to twelve Bráhmans. They are Bhágvats and keep images in their houses. Their priests whom they greatly respect are Sárasvat Gujarát Bráhmans. They keep all Hindu fasts and feasts, but on the seventh of the second fortnight of *Shrávan* (August-September) they eat such dishes only as have been cooked the day before. There has been no recent change in their beliefs or practice. They have a headman, *pátil*, who settles their caste disputes and whose authority has not of late declined. They are fairly off and send their boys to school.

Chapter III.
Population.
Traders.
Bhansátis.

BHÁTIÁS are returned as numbering eighty-six souls and as living only in Sálsette. They seem to be of the Bhati Rajput stock whose head-quarters are in Jesalmir in north-west Rajputána. Their head-quarters in this Presidency are in Cutch. They have entered Sálsette from Bombay where, for about a century, they have been growing in numbers and in wealth. They are a stout sturdy people with regular features. They speak Gujaráti among themselves and incorrect Maráthi with others. Both men and women keep to the Gujarát dress, the men continuing to wear their special double-peaked turban. They are hardworking, sober, thrifty, hospitable and well-to-do. They are traders, dealing in grain, cocoanuts, oil, and butter, and live in houses of the better class. They are vegetarians, and send their boys to school and are well-to-do.

Bhátids.

GOLÁS are returned as numbering 219 souls and as found in Bassein, Máhim, and Dáhánu. They are said to have come about 200 years ago from Surat and its neighbourhood, where they are found in large numbers as rice pounders, weavers, labourers, and a few as traders. They know Maráthi but they speak Gujaráti at home. They are hardworking and orderly, and work as grain-dealers and husbandmen. They live in houses with tiled roofs and mud and brick walls. Most of them have a good store of brass and copper vessels and cattle. They eat rice flesh and fish, and their caste feasts generally cost them from £2 to £10 (Rs. 20 - Rs. 100). On holidays most of them spend about 1s. (8 as.) on liquor. The men wear the waistcloth coat turban and shoes, and the women the Maráthi bodice and robe, and have rich clothes in store for big occasions. The women help the men both in selling in the shop and in working in the fields. They worship Vishnu, Shiv, Máruti, and other Hindu gods, but have no images in their houses. Their family priests are Bráhmans. They name their children on the twelfth day, allow widow marriage, and do not wear the sacred thread. There has been no recent change in their beliefs or practice. Their disputes are settled at a meeting of the men of the caste. The grain trade is said to have lately been passing out of their hands, and they have taken to making marriage booths, carving paper, and printing and drawing pictures. They are fairly off and send their boys to school.

Golts.

Chapter III.

Population.

Traders
Komtis.

KOMTIS are returned as numbering ten souls and as living only in Sháhápúr. The traders of this name are dark, live like Bráhmans, and wear the thread. The name Komti is not confined to this class of traders. There are Komtis in Thána who beg, make beads, and deal in old clothes, and in Násik there is a class of Komti labourers. They seem to be Dravidians and to be connected with the Kámáthis, and it is possible that both the name Komti and the name Kámáthi come from Komomet, a province to the south-east of Haidarabad.

Lingayats.

LINGÁYATS, wearers of the movable *ling*, are returned as numbering 558 souls and as living in all parts of the district except in Máhim and Váda. They are tall, strongly made, and somewhat dark. The men generally shave the whole head and the face except the mustache. They speak Kánarose among themselves and Maráthi with others. They are clean, orderly, sober, thrifty, and hospitable. They are either grocers or clothsellers. Their houses are like those of other upper class Hindus, and they have servants and cattle. They eat rice, bread, pulse, and vegetables, but neither fish nor flesh, and touch no strong drink. They do not allow their drinking water to be seen by strangers or to be shone on by the sun. They are very careful that no stranger should see their food before it is blessed. After the blessing neither this nor any other cause of impurity can harm it, and every scrap of food taken on the plate must, under pain of sin, be finished. They take food from the hands of no one, not even Bráhmans. In the early days of Basapa's revival (1130) caste distinctions are said to have been disregarded, and many of the leading Lingáyats belonged to the Mhár and other depressed classes. Now the feeling of caste is nearly as strong among Lingáyats as among Bráhmanic Hindus, and the different sub-divisions do not eat together, except when one of their priests or Jangams is present. Their feasts cost them about 7½d. (5 as.) a head. The men's every day dress is a waistcloth, coat, and a cloth rolled round their heads, and their full dress is a silk-bordered waistcloth, a coat, and a Marátha Bráhman turban. The women wear the ordinary Marátha robe and bodice. In their dress the chief peculiarity is that both men and women hang from their necks or tie round their upper right arms, a silver box containing a small stone *ling*. They also, both men and women, smear their brows with ashes. In the seventh month of a woman's pregnancy, she is seated on a low wooden stool and a few grains of rice and a coconut are laid in her lap. On the fifth day after delivery the caste is feasted; on the seventh day the child is presented with a *ling*, which is folded in a piece of cloth and either tied to its arm or hung from its neck; and on the twelfth, the child is laid in the cradle and named by one of the women of the family. As they hold that the true worshipper goes straight to Shiv's heaven, they do not mourn for the dead. The corpse is carried and burnt sitting, and a tomb is raised over it. On the fifth day a dinner is given to castefellows. All are Shaivs and have no images in their houses. Their priests are Jangams. They observe Hindu holidays and fast on Mondays and on the twelfth day of each fortnight. Neither a death nor a woman's monthly courses are held to cause ceremonial uncleanness. A true believer, they say, cannot be

impure. They are bound together as one body, having both a lay headman, *sheth*, and a religious leader, *mathpati*. If a member of the community is accused of drinking liquor or chewing betelnut, the question is discussed at a meeting of the men of the caste. They send their boys to school but only to learn to read a little and to cast accounts. On the whole they are well-to-do.

LOHÁNÁS, or LAVÁNÁS, are returned as numbering 480 souls and as found in Dáhánu, Kalyán, and Salsotte. They are commonly said to take their name from Lohánpur in Multán. But they probably belong to the Lohánis who formerly held the country between the Sulimán Hills and the Indus.¹ At present their head-quarters in this Presidency are in Sind and Cutch, and they have probably lately come to Thána from Bombay where they are a rising class of traders and shopkeepers differing little from Bhátiás. They know Maráthi but speak Gujaráti at home. Though dirty and untidy they are thrifty, orderly, hospitable and hardworking, and having much bodily strength perform very heavy work. They are traders and moneylenders and live in well-built one-storied houses with tiled roofs. Their dwellings are well supplied with brass and copper vessels and other household furniture. They keep cows and bullocks and live on rice, wheat, pulse, vegetables, fish and flesh, and drink liquor. The daily food expenses of a rich family vary from 7½d. to 9d. (5-6 as.) a head, and for a middle class or poor family from 4½d. to 6d. (3-4 as.) a head. Their feast expenses vary from 1s. to 1s. 6d. (8-12 as.) and their holiday dinners from 1s. to 1s. 3d. (8-10 as.) a head. The men wear a waistcloth coat jacket turban and shoes, and the women a potticoat and bodice with a piece of cloth thrown loosely over the head. Their ceremonial dress is the same except that it is more costly. On the birth of a child money is presented to Bráhmans, and sugar or sweetmeats are distributed among relations and friends. On the sixth day the goddess *Sati* is worshipped. The family are held to be unclean for sixteen and the mother for twenty-one days. The child is named on the twelfth. A boy's head is shaved at any time before he is five years old, and the barber is paid 6d. (4 as.) When a child comes of age, whether it is a boy or a girl, a rosary of small basil beads is put round its neck. Between five and eleven a boy is girt with the sacred thread, and relations and friends are feasted at a cost of from 1s. to 1s. 3d. (8-10 as.) a head. The whole cost of the thread ceremony varies from £10 to £20 (Rs. 100 - Rs. 200). They bury their dead. On the third day after the funeral the chief mourner goes with relations and friends to Shiv's temple, and offering the god rice and betelnut and giving a copper to all Bráhman beggars, returns home. In the house of mourning from the fourth to the tenth day a Bráhman reads a sacred book, and the mourners, both men and women, sit and listen. From the tenth to the thirteenth day rice balls are offered to the spirit of the dead and Bráhmans are feasted, one for each day

Chapter III.

Population.

Traders.

Lohánás.

¹ Beal's Travels of Fa Hian (A.D. 400). Mr. Beale (p. 50) identifies the Lohánás with the Lohás of Hindu geographers and the Loi of the Chinese.

Chapter III.

Population.

Traders.

Lohānda.

since the deceased died. On the thirteenth, friends and relations are feasted. Besides what is spent on feasts, the death charges amount to about £10 (Rs. 100). They worship the ordinary Hindu gods but have no images in their houses. They keep the same holidays as Marátha Hindus. Social disputes are settled at a meeting of the men of the caste. They are a steady well-to-do people and send their boys to school.

Támbois.

TÁMBOLIS are returned as numbering nineteen souls. They are found in Panvel, Sálsette, Máhim, Sátpati, and Chinchni. They are said to have come from Gujarát about 125 years ago. Some keep to their Gujaráti speech and dress, and others have adopted Maráthi ways. They sell betel-leaves, *ápta*, *Bauhinia racemosa*, leaves for cigarettes and tobacco.

Gujar Vánis.

VÁNIS are of three main classes, Gujaráti, Márvádi, and Maráthi. Gujaráti Vánis have five sub-divisions, Lád, Porvád, Kápol, Modh, and Shrimáli, and are found throughout the district. Of about 120 families of Lád Vánis about forty are in Thána, thirty-five in Supára, and the rest in Bassein, Agáshi, Nála, Pápdí, and Dáhanu. Másudi's statement,¹ that when he wrote (915) the Lár language was spoken in the coast towns as far south as Chaul, makes it probable that from very early times Lád Vánis had settled along the Thána coast for purposes of trade. But it would seem that most of the present families are late settlers, who about the middle of the eighteenth century fled from Cambay to escape the tyranny of Momin Khán II. They speak Gujaráti among themselves and Maráthi with others. They are hardworking, sober, frugal and orderly, and live as shopkeepers, moneylenders, superior landholders, merchants, and petty dealers. Their houses are of the better class with walls of brick and tiled roofs, and their furniture includes a number of metal vessels and a good store of bedding and carpets. They keep cows oxen and buffaloes, and some have bullock carriages. They have a servant to help in their business. They are vegetarians, living on rice, millet and wheat, pulse, vegetables, butter, and sugar. They are great eaters and use much butter in their food. They are very lavish in their feast expenses which come to about 1s. 6d. (12 *annas*) a head. They indulge in no intoxicating drinks. Both men and women dress in Gujarát style, the men in a waistcloth, coat, and red or chintz turban of the shape adopted by the Pársis, and the women in a petticoat, an upper robe and a Maráthi bodice, and ivory bracelets or glass bangles. The women who spend their time in household work, and embroidery, are famous for their taste in dress and set the fashion to other classes of Gujarát Vánis. On the birth of the first male child they distribute sugarcandy, and on the sixth day worship the goddess Chhathi. Their children are named on the twelfth day after birth, and their heads shaved in the third or fifth month. They marry their girls before twelve and their boys between fifteen and twenty. Formerly the Lád Vánis of the district used to get brides from Cambay, Jambusar, and Bombay. But of late years these Vániás have ceased to give their daughters in marriage

to a Thána Lád Váni, though they have no objection to take his daughter. They do not allow widow marriage. They are Vaishnavs of the Vallabháchárya sect, though in consequence of their close connection with Marátha Bráhmans they observe Shaiv fasts and feasts. They go on pilgrimages to Dákor, Dwárka, Násik, and Pandharpur, and have images of their gods in their houses. Their caste priests are Khedával Bráhmans who, coming originally with them from Cambay, have certain claims on them, and who go from Bombay to their patrons on marriage and death occasions. The family priests are generally Tolakia Bráhmans. They have a nominal headman, and they settle their social disputes at a meeting of the men of the caste. They send their boys to school, but keep them there only until they can read and write a little and cast accounts. They are a well-to-do class.

Porvád Vánis of the Dasha sub-division are found only in Bassein, where they are said to have been settled for about 200 years. They speak Gujaráti at home, and are sober, thrifty, orderly, and well-behaved. They are merchants and moneylenders, and live in well built brick and stone dwellings with tiled roofs. They have servants and cattle, and a good store of furniture, brass and copper vessels, boxes, and beds. They never eat flesh. Their daily food is rice, rice and wheat bread, vegetables, pulse, butter, and milk. They take one meal at noon and another between seven and eight in the evening. Their feasts cost about 7½ d. (5 annas) a head. They dress like ordinary middle-class Marátha Hindus, and, on great occasions, in costly garments. They have a store of rich clothes such as shawls and silk waistcloths, *pitámbars*. The men pass their time in their calling, and the women, besides attending to the house, embroider and do needle work. On the sixth day after a birth they worship the goddess Chhathi, the ceremony costing them about 8s. (Rs. 4). Girls are married between the ages of six and twelve, and boys between ten and twenty. On marriage occasions their priests, who are Gujaráti Bráhmans, are paid from 4s. to 6s. (Rs. 2 - Rs. 3). Widow marriage is not allowed. They are Bhágvats worshipping Vishnu under the name of Thákurji. They are a religious people and strictly keep all fasts and feasts. Their social disputes are settled at meetings of the men of the caste. The opening of the railway has lowered their profits, but they are still well-to-do and send their boys to school. The Kapals who came originally from Káthiáwár are found chiefly in Thána. Shrimális and Modhs are found in Pápdí near Bassein.

MÁRVÁDIS, or MÁRWÁR VÁNIS, are returned as found over the whole district except in Dáhanu, Murbád, and Váda. They are of two main divisions, Porvád and Osvál. They are rather tall and slightly made, but hardy and vigorous, rather dark, generally with long faces, sharp eyes, and sunken cheeks. They shave the head, leaving three patches of hair, a top-knot, and a lock over each ear, a peculiarity that has gained for them the nickname of *tin-shende*, or the triple top-knot men. All wear the mustache, some wear whiskers and others the beard. They speak Márvádi among themselves and incorrect Maráthi to others. They are sober and orderly, but dirty, cunning, and miserly, and in their dealings greedy and unprincipled. They

Chapter III.

Population.

Traders.

Porvád Vánis.

Márvár Vánis.

Chapter III.

Population.

Traders.
Márwár Vánis

trade in cloth, metal, and grain. They keep shops and sell tobacco, cocoanuts, parched grain, coarse sugar, oil and salt, but their chief business is moneylending especially to husbandmen, from whom they recover very often in grain at very high rates of interest. A Márvádi firm has generally one or two partners, and most of them are helped by some poor newcomer who serves as apprentice. Their houses are one or two stories high, built of brick or stone, with tiled roofs and fantastically coloured walls, with a broad front veranda. They have a good store of brass and copper vessels, and keep no servants or cattle. They eat rice, wheat, split pulse, butter, and vegetables. They are strict vegetarians taking neither fish nor flesh, and neither drinking liquor nor using intoxicating drugs. They eat twice a day, in the afternoon and before sunset. At their home dinners they sit separate, but when they go to dinner parties, two or three eat from the same plate. Their feasts cost them from 9d. to 1s. (6-8 *as.*) a head. The men wear a waistcloth, jacket, and the small flat Márwár turban almost always party-coloured, red and yellow, pink and blue, or red and pink. Some wear the local Bráhmaṇ head dress. In either case they let their hair grow outside of the turban behind and on both sides. Their women dress in gowns, *ghágra*, and veil their heads and faces with a shouldercloth. Their arms are covered up to the elbow with thick ivory bracelets, and they have rich gold and silver ornaments and silk clothes, and shawls. They do not bathe their newborn children until a lucky day comes, when they call and feast their relations and have the child's name chosen by a Bráhmaṇ. Within one year the child's head is shaved if it is a boy, or cut with scissors if it is a girl. Girls are married at ten and boys between fifteen and twenty-five. Their marriage expenses vary from £20 to £50 (Rs. 200 - Rs. 500). They burn their dead and do not allow their widows to marry. When a member of the caste leaves for Rajputána it is usual for him to pay the caste committee 2s. 6d. (Re. 1-4) for charitable purposes, and the money thus raised is distributed among beggars. They generally support the poor of their class by giving them service or advancing them money to be repaid with interest at from six to nine per cent a year (8-12 *as.* a month).

The Márwár Vánis are believed to have come to Thána from Rajputána or Márwár, almost entirely since the British conquest. Their usual route has been through Gujarát and Bombay, and since the railway has been opened, they have come in great numbers. Their first general movement into Thána followed the very liberal and general reduction of rent that was introduced over the south and west of the district between 1835 and 1838. The reductions left a large margin of profit to the landholder and the Márvádis came, advanced money at from 100 to 200 per cent to the husbandmen, and sold them up. In 1846 the Collector Mr. Law noticed that of late the thrifty avaricious Márvádi had begun to settle even in the remotest villages. They usually came with a scanty stock and growing speedily and carried their gains to their own country the Konkan benefiting nothing by the distribution of their capital.¹

¹ Mr. Law, 8th April 1846, Thána Collector's File, 1843-1852.

On arriving, a poor Márvádi begins to work as a cook, a clerk, or a servant, and when he has saved enough, he begins to trade along with some other Márvádi, or opens a cloth shop or carries on business as a banker. Most of them visit Márwár from time to time, and almost all return there when they have made a competency. A few families have been settled for two or three generations in Thána, but most leave the country after establishing some relation in their place. Márvádis, as a rule, spend very little in local charities. A well at Khálápur in Karjat and an animal home at Chembur in Sálsette are almost the only exceptions. Of late by their greater vigour and power of work and by their greater unscrupulousness, Márvádis have, to an increasing extent, been ousting local traders from the moneylending business. They generally make advances to tradesmen at yearly interest of from nine to twelve per cent (*as*. 12 - *Re*. 1 a month). When grain is advanced for seed, interest equal to the quantity borrowed is generally charged; and, when it is lent for the support of the husbandman and his family, interest in kind equal to half the quantity borrowed is payable at the next harvest. They are Jains by religion, treat their priests, *yatis*, with respect, are careful to keep their holidays especially the weekly fasts in *Rhádrapad* (August-September), never eat after sunset, are tender of life, and regular in worshipping their saints both in their houses and temples. They have no headman and settle social disputes at meetings of the men of the caste. They send their boys to school and are well-to-do.

VAISHYA, or MARÁTHA VÁNIS, are returned as numbering 123 souls and as found in Murbád, Kalyán, Váda, and Sháhápur. They speak Maráthi, and except a few who are husbandmen, they are petty traders and shopkeepers. They make enough to maintain themselves and their families, send their boys to school, and are a steady people.

Vaishyts.

Husbandmen included fifteen classes with a total strength of 338,732 souls (males 174,965, females 163,767) or 44.22 per cent of the Hindu population. Of these 119,103 (males 60,442, females 58,661) were Ágris; 2458 (males 1054, females 1404) Báris; 787 (males 399, females 388) Chárans; 866 (males 362, females 504) Chokhars; 92 (males 49, females 43) Hetkaris; 147 (males 7, females 74) Káchis; 851 (males 502, females 349) Kámáthis; 128 (males 354, females 374) Kámlis; 2507 (males 1333, females 1174) Karádis; 8359 (males 4320, females 4039) Khárpátis; 183,144 (males 90,010, females 87,134) Kumbis; 15,367 (males 7828, females 7539) Páchkalshis; 14 (males 10, females 4) Páhadis; 686 (males 334, females 352) Sorathis; and 3623 (males 1895, females 1728) Vanjáris.

Husbandmen.

ÁGRIS, from *ágar* a salt pan, are returned as numbering 119,103 souls and as found over the whole district. Both Mackintosh and Wilson rank them as Kolis.¹ Their head-quarters are in the south-west, but they are common as far north as the middle of Máhim, Bhiwndi, Sháhápur, and Váda.

Ágris.

¹ Trans. Bom. Geog. Soc. I. 194. The Mithágris say the true form of the word is Ágle or early.

Chapter III.

Population.

Husbandmen.

Ágrís.

They are of three divisions who neither eat together nor intermarry, Sudágrís, Daságrís, and Urap Ágrís. The Sudágrís include three sub-divisions, Mithágrís or salt makers, Jaságrís or toddy drawers chiefly in Bhiwndi, and Dholágrís or drummers. These eat together and intermarry, and claim a strain of the same foreign blood as the Prabhus and Páchkalsís. Their chief surnames are Bhoir, Chandheri, Chavhán, Gharat, Gulvi, Jádav, Kim Máhi, Mándre, Mhátre, Mukul, Návraye, Náik, Povár, Shelár, Shelka, Vaze, and Yádav. Their family gods, or badges, are the pine-apple and the *hom*, myrobalan, mango, fig, and wild mango. Though all Sudágrís belong to the same caste, the amount of mixture with foreign blood seems to vary in different parts of the district. Thus the Panvel Ágrís have a larger proportion of Rajput names than the Sálsette Ágrís, and, unlike them, keep to the Rajput rule against intermarriage among those who bear the same tribal surname. Ágrís are small active and dark, and speak a rough Maráthi. Indoors the men wear a loincloth, and out-of-doors a waistcoat waistcloth and Maráthá turban folded in Kunbi fashion. The women wear a robe wound tightly round the waist and thighs, and the upper end drawn over the shoulder; they generally wear a bodice. Their staple food is *nághí*, or coarse rice, and fish, and on holidays finer rice and perhaps a fowl. They are excessively fond of liquor, all the men and women in a village being often drunk after sunset. Almost all are husbandmen, salt makers and labourers, and being thrifty and careful in money matters generally avoid debt. They do not marry with Maráthás, Kunbis, or Kolís. They respect most Hindu gods, but their favourite objects of worship are Cheda and other local spirits or *devs*. Their love of drink keeps them poor and few of them send their boys to school.

Daságrís, according to their own story the thrum, or *dashi*, wearing Ágrís, but perhaps more probably the half caste, *das* or ten being half of the score or full number, are found chiefly along the tidal course of the Tánša and Vaitarna rivers east of the railway line.¹ They are soft featured and round faced with bright full eyes and fair skins, and as children are very pretty. Almost all are husbandmen, and in dress, speech and customs differ little from Sudágrís. The local story is that they are the descendants of an Ágrí's mistress whose children died in infancy. She vowed to the Mhá's god that if her children lived to grow up she would walk from her house to the Mhá's house with a cow's bone on her head and a tag or thrum of wool in the lobes of her ears. Her children grew up and she carried out her vow and was excommunicated. The commonest surnames are Kadu, Kine, Gharat, Patel, Chodri, Madhvi, Wázeh, Tari, and Gavád, and their family gods or badges are *Nadáí* a river, *Marichimbóri* a crab, *Amba* a mango, *Sataí* a spoon, *Morái* a peacock, and *Girdai* a coverlet. The Sudágrís neither eat nor marry with the Daságrís.

¹ The villages are Báhadoli, Sákra, Padgáon, Kánivde, Navsai, Chandip Koper, Ghátimb, Sofála, Mákne, Nágave, Agarvádi, Tembhode, Umroli, Bírívádi, and Padghe. The Kelve-Máhim villages are Sonáve, Purgáv, Sánkra, Bároli, Ghátiv, Supála, Mákna, Nágáva, Agarvádi, Tembora, Maroli, Bírívádi, Parga, and Návli. And the Bassein villages are Kofar, Chándve, Návsai, and Khánivde.

Urap Ágris or Varap Ágris found in several villages in Sálsette and Bassein,¹ are said to be Christian Ágris, who reverted to Hinduism some in 1820 and others in 1828. According to one explanation the name Urap or Varap is the Persian *Urf* or *alias*, and according to another it is the word Europe. Neither of these explanations is satisfactory, and it seems more likely that the word comes from the Maráthi *orapne* or *varapne* to scratch or sear with a hot iron, and that they got the name because they had to go through some purifying ordeal when they were let back into caste. They are also known as *Nave* or *New Maráthás*. Both in Sálsette and Bassein the Urap Ágris are considered lower than either Sud or Das Ágris, who neither marry nor eat with them. They have separate priests and a separate headman. Their manners and customs are the same as those of other Ágris, and they worship Hindu gods. The only sign that they were once Christians is in their surnames such as Gomas, Soz, Fernan, Frutád, and Míroz. It is said that the Bassein Ágris who reverted in 1820 had to pay £120 (Rs. 1200). The priest who purified and took them back was Rámchandra Baba Joshi a Palshe Bráhmaṇ. His caste for a time excommunicated him, but he was allowed to rejoin when he ceased to act as priest to the Uraps. One Bhai Makund Joshi, also a Palshe, succeeded Rámchandra. Like him he has been put out of caste, but when he has a child to marry he does penance and is allowed to join his caste. The name of the priest who admitted the Ágris in 1828 (November 12) was Vithal Hari Naik Vaidya, a Palshe Bráhmaṇ of Bassein.

Chapter III.

Population.

Husbandmen
Ágris

Báris.

BÁRIS, returned as numbering 2458 souls and as found in Bassein, Máhim and Dáhanu, are dark and stoutly made, wear the top-knot and mustache, and shave the head once a month. They are said to have come from Gujarát and though some speak and dress like Maráthás the women of others keep to their Gujaráti speech and dress. They are clean, hardworking and orderly, and work as husbandmen, cartmen, and labourers. They live in houses with walls of mud or raw brick and either thatched or tiled roofs. They own cows and oxen. They eat coarse rice, *nágli*, and *kodra*, and occasionally wheat bread and fine rice on holidays. Their feasts, which consist of pulse cakes, mutton, and liquor, cost them about 3d. (2 as.) a head. The men wear a loincloth, a waistcloth, a jacket, and a cap, and on high days a Maráthá turban. The women wear the robe wound tightly round the waist and thighs, and the bodice, and others wear the Gujarát petticoat. The men spend their time in the fields or as day labourers, the women in household work, and the children gather manure. On the twelfth day after a birth they worship the goddess *Sati*, the ceremony costing about 3d. (2 as.). Girls are married between six and fifteen and boys between fifteen and twenty-five. A marriage generally costs from £3 to £4 (Rs. 30-Rs. 40). Widow marriage is allowed. They are

¹ The Sálsette villages are Balkham, Ralodi, Turbhe, Kávesar, Vadavali, Uthálsár, Mulund, Kopri, Pavai, Kalva, Sanghar, Ovale, Gavhán, and Bhándup. The Bassein villages are Úmelmál, Mánikpur, Agáshi, Mukám, Pádrichivádi, Jot, Virár, Kolowda, Navápur, Achole, and Juchandra.

Chapter III.**Population.****Husbandmen.**

Bhāgvats, worshipping all Hindu gods but especially Vishnu, keeping images in their houses and holding their priests, who are Chitpāvans, Gujarātis, Palshes, and Golaks, in high respect. They keep all Hindu fasts and feasts, and have not of late changed their religious beliefs. They have a caste organisation and leave the settlement of social disputes to some of their headmen. Caste authority has not grown weaker. They are a poor class and find it difficult to get regular employment. Few of their children go to school. They have not begun to take to new pursuits and are badly off.

Chārāns.

CHĀRANS, though classed with Vanjāris, are apparently a distinct people. They are returned as numbering 787 souls and as found in Vāda, Murbād, Karjat, Bhiwndī, Sālsette, and Panvel. Like the Vanjāris they are divided into Chārāns proper, Mathurās, Rajputs, Lavānās, and Gavars, who neither eat together nor intermarry. The first two wear the sacred thread. Except the Chārāns proper who have their own priests called Chāran Brāhmans, the other divisions require the help of a Brāhman at their marriages. The Chārāns came about twenty years ago from Mālegaon in Nāsik, and settled in Mokhāda. In the Mokhāda villages of Sakarshet and Kortud a few houses of the Gavar sub-division of the Chāran caste are employed in bringing tobacco from Balsār and salt fish from the sea coast. At their marriages a Brāhman is necessary. The ceremony consists of daubing the bride's and bridegroom's brows with turmeric. They build no booth, but at the four corners of the place where the marriage is held, seven earthen pots are filled with water and two *musals*, or pestles, are placed on the eastern and western side between the pots. The bridegroom, catching the bride by the hand, walks round one pestle four times and round the other three times, the Brāhman priest repeating verses. The marriage is now complete, and the bridegroom takes the bride to his house, with a present of a calf from the bride's father. At the time of the betrothal, *māgni*, the bridegroom's father gives the bride's father four bullocks and £12 10s. (Rs.125) in cash. They burn their dead and feast the caste on the twelfth and thirteenth days after the death.

Chokhars.

CHOKHARS, returned as numbering 866 souls and as found only in Dāhānu, are a Marāthi speaking people. They are one of the classes who claim to have come into the Konkan with Bīm̄b. They have no sub-divisions, and their surnames are Kor, Rāt, Dalvi, Sani, Suri, and Des. They are clean, hardworking and fond of strong drink, and earn their living as husbandmen and labourers. A few have tiled houses but most live in thatched mud-walled huts. Except a few copper and brass vessels their dwellings have no house gear but earthen pots. They eat fish and flesh and drink liquor, but their daily food is coarse rice or rice porridge with a seasoning of chillies. A marriage feast costs about 6d. (4 as.) a head. In-doors the men wear a loincloth, and out-of-doors, a waistcloth, a jacket, and a piece of cloth rolled round the head. On great days they wear Marāthā turbans and fresh clothes. Their women, both at home and abroad, wear a bodice and a Marāthā robe wound tightly round the body and a waistcloth. They have no store of clothes. They

worship all Hindu gods and Máruti in particular, and keep images in their houses. They employ Bráhmans as their family priests holding them in respect and keeping all Hindu fasts and feasts. They have a headman, *pátíl*, who settles social disputes. They are a poor class and do not send their children to school.

HETKARIS,¹ or southerners, that is people of Málvan and the neighbouring districts, are returned as numbering ninety-two souls and as found in Bassein and Bhiwndi. They are said to have come to Bassein about 140 years ago with the Marátha army from Sátára and Kolhápur. They are strong, tall, muscular and dark and speak Maráthi. They are husbandmen and labourers, and as a class are poor, though hardworking sober and thrifty. Their houses are generally one-storied with brick and mud walls. Most of them worship the goddess Mahákáli. They eat fish, fowls and mutton, and their staple food is coarse rice, *máchni*, *vari*, and split pulse. Their feasts cost them from 4d. to 6d. (3-4 as.) a head. They have Bráhman priests whom they respect. They keep all the ordinary Hindu fasts and feasts, and have a headman. They send their boys to school and are a steady people.

KÁCHIS, or market gardeners, returned as numbering 147 souls and as found in Sálsette and Murbád, are divided into Bundales and Narvares. They look like Pardeshis or Upper India Hindus, and are strong and well made. They speak Hindustáni. They are hardworking and fairly clean, sober and orderly. Most of them are fruit-sellers. They eat fish and flesh and drink liquor. The men dress like Maráthás and wear coats, turbans and waistcloths. The women wear a petticoat, a bodice, and a short upper robe, *lugde*. They worship the ordinary Hindu gods, especially Devi and other goddesses. Tuesday is kept by them as a special day of worship. They treat their priests, who are Hindustáni Bráhmans, with much respect and call them Pandits. Marriage is almost their only ceremony, and their only special observance is that they cut a lock of the boy's hair a few days before the marriage. The performance of *shráddh* on the anniversary of a death is compulsory. They have no headman and settle social disputes at meetings of the men of the caste. They either do not send their boys to school at all, or only for a short time.

KÁMÁTHIS are returned as numbering 851 souls and as found in Panvel, Sálsette, Kalyán, Sháhápúr, and Karjat. They have come from the Nizám's dominions since the beginning of British rule. Under the name Kámáthi people of many classes are included. Though they do not marry or even eat together, the different classes of Kámáthis have a strong feeling of fellowship and generally live in the same quarter of the town. The name is commonly supposed to come from *kám* work, because they are good labourers. But as the name is applied to so many castes, it seems to be the name of a district or province, perhaps Komometh to the south.

Chapter III.

Population.

Husbandmen.

Hetkaris.

Káchis

Kámáthis.

¹ *Het* means down as opposed to *upar* up. The coast people use *het* for down the coast or south, and *upar* for up the coast or north. Ráo Bahádúr and Ráo Hari Deshmukh.

Chapter III.**Population.****Husbandmen.***Kámáthis.*

east of Haidarabad.¹ The following details apply to the lower or labouring Kámáthis to whom most Thána Kámáthis belong. They are tall, dark and robust, and their young women are stout and good-looking. They speak Telegu in their homes and Maráthi and Hindustáni abroad, and write in Bálbodh. They are clean, active, hardworking and frugal, but given to opium and *bháng*. Some of them are labourers, both men and women working for daily hire, but like most other labouring classes, the husband and wife never at the same place. Others are husbandmen and grain dealers. Their houses are one-storied built of brick and mud and tile-roofed. Among their furniture are brass, copper, and earthen vessels, bedding, mats, and boxes. They own cattle, but have no servants. Their food is rice, pulse, fish, and flesh. They drink liquor but not openly, or at their caste dinners. They give caste dinners on births, marriages, and deaths. The men wear a round turban much like a Maráthá Kunbi's, a coat, jacket, and waistcloth. The women wear a robe and bodice, the upper part of the robe much fuller and looser than is worn by Maráthá women. They have no ceremonial dress, except that on high occasions they wear specially good clothes. Among them boys are married before nine and girls before seven. The boy's father sends a friend to the girl's house to ask if her parents will give their daughter in marriage. If they agree a Telegu Bráhmaṇ is called, the names of the boy and girl are told him, and after calculating he says whether or not the marriage will prove lucky. Next day, if the answer is favourable, the boy's father with a Bráhmaṇ and a few relations, goes to the girl's house, and the Bráhmaṇ tells them that the stars are favourable. The Bráhmaṇ fixes the marriage day and leaves with a present of from 2s. to 4s. (Re. 1 - Rs. 2). Then the boy's father accompanied by his nearest relations and friends and by the Bráhmaṇ priest, goes to the girl's house, and seating her on a low wooden stool, the priest recites verses, and the boy's father presents the girl with a suit of new clothes, ornaments, and a packet of sugar. The brows of the male guests are marked with sandal powder, and one of the men of the house presents the younger guests with five betelnuts each, and the elders with ten. The girl's mother serves the women guests with turmeric which they rub on their hands and faces, and they go home after the boy's father has given each woman five betelnuts.

Two days before the marriage, the boy and girl are rubbed with turmeric at their houses and a booth is built. On the evening of the wedding day the guests meet at the girl's house, and the father of

¹ Tavernier (1660) speaks of Kaolkonda, five leagues from Golkonda, as being in the province of Camatica, apparently the territory now known as Komometh. Harris' Travels, II. 373. According to Mackintosh (1836) the word Kámáthi as used in Poona included Kunbis, Mális, and Musalmáns. It properly belonged to Telegu speaking tribes from the west of the Haidarabad territory, who were like the Kolis and were called Kolis by the Musalmáns of that part of the country. They would almost seem to be the same as the Mahádev Kolis of Ahmednagar. When they laboured they were called Mutrásis, when they took charge of water-courses they were called Nirodás, and when they took service as mercenaries Telgols. Trans. Bom. Geog. Soc. I. 202.

the boy going to the girl's house, presents her with ornaments and returns home. Here he feasts his guests, and after marking their brows with red powder and serving them with betelnut and leaves, they start in a procession to the girl's house with the boy on horse-back or in a carriage, or carried on men's shoulders or on foot. In the marriage booth the boy and girl are made to stand face to face, and a cloth is held between them. The Bráhmaṇ repeats verses and the guests keep throwing grains of *javári* mixed with turmeric on the heads of the boy and girl. At the close of the marriage the guests are served with betelnut and leaves, red powder is rubbed on their brows, and they leave for their homes. On the morning of the second day the boy and girl are taken to the girl's house and a dinner is given to friends and relations. On the night of the third day the boy and girl with their relations and friends, and a band of musicians, are taken to a temple and given a few grains of rice and some curds. On their return, before entering the house, two men stand opposite each other with the girl and the boy on their shoulders, and catching the ends of their waistcloths the men dance to music. When the first couple of men are tired, another couple takes their place and the dance is kept going for some hours. On the morning of the fourth day the boy and girl are taken to the girl's house, where, after staying for a day or two, the boy returns home. This ends the wedding. Widow marriage is allowed. The man makes the offer of marriage and the ceremony, as a rule, takes place between ten and twelve at night in presence of a few near relations, and is kept secret till next morning when relations and friends are treated to a dinner.

When a girl comes of age a Telegu Bráhmaṇ is called, who refers to his calendar, and tells her to sit by herself from ten to thirteen days. He is given half a pound of rice, a handful of split peas, a quarter of a pound of butter and a handful of sugar, $\frac{3}{4}$ d. ($\frac{1}{2}$ *anna*) worth of vegetables, and from $1\frac{1}{2}$ d. to 2s. (*anna* 1-Re. 1) in cash. Friends and relations send the girl presents of clothes, sweetmeats, or fruit. On the last day she is bathed and decked with flowers, and her husband's relations present her with clothes, ornaments, money, or sweetmeats. A sweetmeat dinner to relations and friends completes the observance. In the fifth month of her first pregnancy a woman goes to her parents' house, and staying there for about a fortnight, is given a new suit of clothes and escorted by women relations to her husband's house. The third day after a child is born, boiled gram is placed under the child's bed and a present of from 6d. to 2s. (*as.* 4-Re. 1) is made to the washerwoman. The child is dressed and the midwife who, for the first time, lifts up the child, is given a few light blows on her back. At night relations and friends are treated to a dinner. On the seventh day the child is laid in a cradle and named. Friends and relations present clothes and ornaments. Next day the mother gives the child a pet name. For eleven days the household is considered impure, and the household gods remain unworshipped. On the twelfth, friends and relations are asked to a dinner and clothes and money are given to the child or its mother.

Chapter III.

Population.

Husbandmen.

Kámáthia.

Chapter III.

Population.

Husbandmen.

Kámáthis.

When a Kámáthi dies his body is washed with hot water, rubbed with sweet-scented oil, dressed in his usual clothes, sprinkled with red and sweet scented powder, decked with flower garlands, and laid on a bamboo bier spread with straw and a white cloth. The son of the deceased, taking a flower in his left hand, lays it on the dead man's chest, and after him each of the other mourners drops a flower. Then the corpse is raised by four near relations, musicians head the party, and the son walks in front of the bearers with an earthen jar containing fire. If the deceased is a Bhágvat a lighted torch is also carried both by day and night. As soon as the body is moved from the house the spot on which it lay is coudunged, ashes are spread, and a lighted lamp is set close by and left for three days. At the end of three days the ashes are searched for foot prints, as the marks are supposed to be those of the animal into which the spirit of the dead has passed. After examining them the ashes are gathered and thrown into water. On the twelfth day the chief mourner shaves his mustache and the mourning is over. The ceremony ends with a caste dinner.

In religion Kámáthis are either Smárts or Bhágvats. They make the ordinary sect marks, the Smárts using ashes and drawing a sandal mark across the brow, and the Bhágvats drawing a black and generally a long yellow line with a white sandal mark on either side, called *trinám* or simply *nám*. They worship the ordinary Hindu gods and visit Pandharpur, Jejuri, Násik, and Benares. Besides these they have some gods peculiar to Telangan, Rájeshdev, whose chief shrine is at Yemládu, and Narshirám and Narsinhadu whose shrines are at Dharampuri. They also worship the small-pox and cholera goddesses, Pochema and Marma, as well as Khandoba, Malhári, and Maishma. The Bhágvats call on Vishnu under the names of Náráyan, Govind, and Shrimán, and the Smárts blow the conch shell, *shankha*. They keep the ordinary Hindu holidays. Among Kámáthis, Komtis, goldsmiths, and carpenters wear the sacred thread. Their priests who are Telegu Bráhmans are not treated with much respect. There has been no recent change in their beliefs or practice. Each caste has from two to six headmen, *mukádams*, chosen by the caste. If one dies his son or brother takes his place. Almost all classes are well-to-do. The feeling of fellowship is strong among them, and they are kindly, friendly, and helpful to each other. They live in numbers in one place, and do not let outsiders know that there is any difference of caste among them. They send their boys to school and are a steady people.

Kámliis.

KÁMLIIS are returned as numbering 728 souls and as found only in Dáhánu and Váda. They say they came from Káthiáwár more than five hundred years ago, and that they were formerly known as Kám̐ Rajputs. They are said to have taken to animal food since they came to Thána. They speak an indistinct Gujaráti. They are fairly clean, hardworking, honest, mild tempered, hospitable, and sober. They are husbandmen and palm-juice drawers and sellers. Some work as day labourers, but of late more of them than formerly have taken to tillage. They generally live in thatched huts with reed walls, while a few have houses with tiled roofs and earth and stone walls. They have little furniture in their houses, and no metal

drinking or cooking vessels. They own cattle and keep them in a shed close to the house. They eat the flesh of goats, sheep, hare, deer, and fowls, and drink liquor. Their staple food is coarse rice, *nāgli*, *kodra*, and fish. The men wear a loincloth, a coarse woollen jacket, and a small turban. On high days they wear a short cotton coat and a small waistcloth. Their women wear a petticoat and bodice. On the sixth day after the birth of a child the goddess *Sati* is worshipped in the mother's room. On the twelfth day the mother and child are taken to about a dozen houses, and the child is laid in a cradle and named by the nearest female relation. Their girls are married in their twelfth or thirteenth year. The priest a Gujarát Bráhma is paid from 10s. to 12s. (Rs. 5-Rs. 6) by the girl's father, and 4s. (Rs. 2) by the boy's. They allow widow marriage. They burn their dead and perform the twelfth and thirteenth day ceremonies with the help of a Gujarát Bráhma. Their chief gods are Máruṭi, Ganpati, and Mahádev. Their chief holidays are *Diváli* (October-November), *Shingá* (February-March), and *Makar Sankránt* (12th January), and their minor holidays are *Dasra* (September-October), *Ganesh Chaturthi* (August-September) and Coconut day (August-September). They have a headman called *pátíl*, but settle caste disputes according to the opinion of the majority of the men of the caste. Their boys go to school, but they are in poor circumstances.

KARÁDIS are returned as numbering 2507 souls and as found in Panvel only. Their surnames are Bhoir, Bhagat, Bhigarkar, Mhátre, and Ráut. They have no sub-divisions and speak incorrect Maráthi. They are cultivators and labourers, and in food and dress resemble the Maráthas.

Karádís.

KHÁRPÁTILS are returned as numbering 8359 souls. They are found in Máhim, Bassein, and Dáhanu. In some parts the name seems to be borne by Ágri families who have been in charge of salt lands. In other places they are said to form a separate caste known as Khárvís as well as Khárpátels, and apparently of Gujarát origin. The latter generally live in coast villages and speak incorrect Maráthi. They are dirty, hardworking, and fond of strong drink. They till salt rice lands and live in thatched huts, except a few whose houses have brick walls and tiled roofs. Some of them own cattle and fowls. They eat fish and flesh, drink liquor, and smoke tobacco. Their daily food is *nāgli* and rice broad, rice, and fish. They eat either twice or thrice a day. In-doors the men wear a loincloth, and the women a robe wound tightly round the waist. Out-of-doors the men wear a turban, jacket, and waistcloth, and the women a Marátha bodice and robe. They mark their feast days by wearing fresh clothes. The men pass their time in field work and their wives and children help them. Boys are married between twelve and fifteen and girls between ten and fifteen. Widow marriage is allowed. They worship Gáondevi, Cheda, Munja, and Bhaváni, and employ Chitpávan, Deshasth, or Palshe Bráhmans as priests. Their holidays are *Shingá* (February-March), *Diváli* (October-November), and the anniversary of their deceased relations. They have no other fasts or feasts, and they are less superstitious than most Hindus. They ask ~~certain~~ respectable castefellows, or the village *pátíl*, to decide ~~the~~

Khárpátís.

Chapter III.

Population.

Husbandmen.

Kámlis.

Chapter III.**Population.****Husbandmen.***Kunbis.*

disputes. They are a poor class, not teaching their children or taking to new pursuits.

KUNBIS, or KULAMBIS, are returned as numbering 183,144 souls and as found over the whole district. The classes commonly spoken of as Kunbis, in the general sense of husbandmen, may be brought under three groups, Talheri or Konkan Kunbis; Marátha or Deccan Kunbis, most of whom are connected with the Talheris, but among whom some small divisions such as the Ráos of Murbád and the Karádi Kadams of Panvel are nearly separate; and a third group probably of part Gujarát descent which includes Mális, Chavkalsis, and Somvanshi Kshatris, and may be roughly brought under the general term Páchkalsis. Of other cultivating classes the Ágris are sometimes spoken of as Kunbis, but they are generally and more correctly classed with Kolis; Kolis and Mhárs, though they till, are always known by the name of their tribe not of their calling; and Sorathiás and Nákri Kunbis are also usually spoken of by the name of their class.

TALHERI¹ KULAMBIS, or KUNBIS, had, according to the 1872 census, a strength of about 80,000, of whom 33,000 were in Sháhápur, 16,450 in Murbád, 13,250 in Bhiwndi, 8370 in Váda, 2300 in Máhim, 2130 in Kalyán, 1850 in Karjat, 1050 in Bassein, 920 in Dáhánu, and 235 in Panvel. That is they are found almost entirely in the centre of the district along the basin of the Vaitarna between the Tal pass and the coast. Talheris are composed of two main elements, a local apparently little different from the Son Koli, and a foreign. The early or local element is much stronger than either in Gujarát or in Deccan Kunbis. The foreign element belongs to two periods, before and after the times of the Musalmáns and Portuguese. Traces of the Rajput or early foreign element survive in such Talheri surnames as More or Maurya, Sálunkhe, Jádhav, Yádav, Povár, Chohán, and Shelár. And the later or Marátha element in such surnames as Bhosle, Kadam, Shirke, and Sámble or Sábarya.² The difference between Marátha and Talheri Kunbis seems to be that while the foreign element in the Talheris is chiefly early, the Maráthás claim to represent the conquerors, who, during the seventeenth and eighteenth centuries, passing north from Sátára and Ratnágiri, settled across the whole south of the district. Though these different elements may be traced in more or less strength, no certain line can be drawn between Talheri and Marátha Kunbis. They eat together and to some extent intermarry, and do not differ in appearance, religion, or customs. In former times (1818) many so-called Maráthás were Konkan Kunbis who had left their fields

¹ Talheri seems to mean a lowlander, perhaps as opposed to Varáli an uplander and Mhári a highlander. Mr. E. J. Ebdon, C. S.

² The following are among the commoner Talheri surnames: Jádav, Bhoir, Thákré, Shelár, Pánvi, Ghodvinde, Shelke, Náik, Gharat, Ráut, Bhángre, Povár, Chavhán, Ehosle, Mánkar, Yádav, Samvant, Sindhe, Kadam, Bhoi, Kalvantkar, Vangule, Chorgeh, Dadve, Karve, Konkna, Katate, Ghogrun, Bhogal, Setge, More, Borle, Nágale, Gavekar, Sigvan, Humre, Dere, Bait, Lathe, Mhasakar, Tanpuda, Bhákré, Maráde, Routh, Vághrye, Rabári, Sálunkhé, Sámblé, Kuthe, Chaudari, Kashibale, Sonavalé, Gondhli, Mhátre, Jagtáp, Dherya, Kadam, Shirke, Sábarya.

and taken to a military life.¹ And now a Talheri who enlists, joins the police or gets a place under Government, calls himself a Marátha and by degrees forms marriage connections with Marátha families of a better social position than his own. On the other hand, an unlucky Marátha will fall to the rank of a Talheri and may be forced to marry his daughters into Talheri houses. Talheri Kunbis, like Marátha Kunbis, generally keep to the Rajput rule against marriage between families who have the same tribal surname. But among many Talheris and Maráthas a different rule is followed, and marriage is allowed among families of the same surname so long as they have different crests, or *devaks*, literally little gods or guardian spirits. These *devaks* are natural objects such as a tree, a stone, or the earth of an ant-hill. On marriage occasions, the guardian spirit is brought from the woods and set in the marriage hall and worshipped. At the close of the ceremony, when it has served its purpose, the *devak* is dismissed and thrown away. The crest comes down from father to son; a family cannot adopt a crest if it has not inherited one. At a marriage, besides inquiring about the crest, they ask the colour of the family horse and flag, and, if the colours are the same, marriage cannot take place. If the family do not know their crest and the colour of their horse and flag, they are considered not to be pure Talheris, and the marriage, as a rule, is broken off. The Talheri caste is to some extent recruited from the illegitimate children of Pardeshis, Márvadis, and other foreign Hindus, who in the scarcity of women of their own caste, generally keep Talheri or Marátha mistresses. Some of these children remain bastards and marry with Shindis or Akarmáshis. But, especially if they are left with money, they are sometimes able to find Talheri or Marátha wives, going to some part of the country where they are not known and adopting their mother's or some other Talheri surname or badge. Cases of this kind are said not to be common.

Talheri Kunbis are small, slightly and neatly made, dark, sometimes black.² The face is round, the forehead short and retiring, the cheek bones rather high, the eyes full and black, the nose straight and prominent, and the teeth not remarkably good. The hair is straight and black, and shaved except on the upper lip and on the crown of the head. Among the women, though few or none are beautiful, many when young are plump, bright, and healthy. Their youth is soon over. They age at eighteen and at twenty-five are wrinkled and ugly. They speak incorrect Maráthi, use many peculiar words such as *mhore* for *pudhe*, before; *vách* or *váis* for *thode*, little; and *dhig* for *pure*, enough. They are orderly, temperate, frugal in ordinary life, and hospitable. As husbandmen they are marked by their power of hard and constant work. In former times when the bulk of the husbandmen were little more than serfs, they seem to have been considered a lazy class. A Maráthi proverb runs,

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¹ MS. Sel. 160 (1818-1830), 4, 5.

² As has been noticed in the introduction it seems probable that this black element is due to a strain of Negro or African blood.

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Population.

Musalmáns.

Kunbis.

'There is no giver like a Kunbi, but he won't give except under the persuasion of the rod.' So the Musalmáns had a saying, 'A Shudra boy is like wheat flour, the more you knead him the sweeter he grows'.¹ At present they are landholders and field workers, and their chief occupation is the growth of rice. A few in coast villages have cocoa or mango orchards and grow flowers and vegetables, but this is unusual. Many of them are labourers all the year round, and most, even of the better off, go in the cold season, when field work is slack, to the district towns and still more to Bombay in search of work. Some take service as soldiers, constables, and messengers, and as house servants to well-to-do natives. Their women work as labourers. They live in thatched or tiled houses with brick and mud or reed walls. The houses have generally one room and a front and back door, and in many cases, a booth in front of the door. They keep their cattle in a shed on one side. All the inmates of the house, even when there are three or four families, live in the same room. They have no lights in their houses, but they keep a fire burning all night. Before going to bed they sit talking round the fire, and as sleep overtakes them, slip off one by one to their beds. Their houses have little furniture, generally a stone handmill, two long wooden pestles, some copper water jars and cooking pots, dining dishes, an iron girder, a frying pan, and about twenty earthen pots of different sizes, a wooden kneading trough, a curry stone and rolling pin, a lamp or two, a cradle, one or two rude bedsteads, and some net and wicker work baskets. They have cows, oxen and buffaloes, whom they honour as bread winners, bowing to them when they leave their beds in the morning. When their cattle are attacked by ticks or other insects, boys of the house take rice, dried fish, rice flour, and other articles required for a feast, and rub the goddess *Támjai* with redlead and oil, break a cocoanut, pour its milk over the goddess, and offer her the cooked food, asking her in return to free their cattle from the plague of vermin. Kunbis are great eaters and are specially fond of pepper and other hot spices. Besides grain, pulse, vegetables, fruit, garlic, onions, pepper, assafoetida, coriander, turmeric, tamarind, oil, curds and butter, they eat fish, fowls, sheep and wild hog, and besides water and milk, they drink liquor. Except dried fish, which with most Kunbis is a daily article of diet, animal food is used only on a few leading holidays, such as *Holi* (February-March) and *Gauri* (September-October), and on marriages and other family festivals. The flesh is cut in small pieces and fried in oil or butter with assafoetida, garlic, onions, and hot spices, and eaten with rice bread, or pulse cakes, *vadá's*. Most of them drink liquor, chiefly palm juice either fermented or distilled, but in many cases *moha* spirits. When liquor is used, it is generally drunk about sunset a few minutes before the evening meal. Their every day fare consists of *nágli*, *vari*, *harik*, and occasionally rice. Their feasts cost them from 3d. to 6d. (2-4 *as.*) a head. They take three meals a day, breakfast about eight, dinner at noon, and supper about seven. Of stimulants and

¹ The Maráthi runs, '*Kunbya sarkha dáta náhi, kutiya vanchun det náhi.*' The Hindustáni runs, '*Shudraka beta, gahuka áta, jis wakht kuta, to mitha.*'

narcotics, besides liquor, almost the only one in common use is tobacco. Almost no tobacco is grown in the district, and most of it comes either from the Deccan, brought by Shimpis or other peddlers on bullockback, or by boat from Bombay. It is to some extent used as snuff, is chewed both by men and women, and much smoked not only by grown men and women, but by many boys and girls of ten years and upwards.

At home the men wear a loincloth, and the women, a robe which does not fall below the knee, a bodice, nose and ear-rings, a necklace of glass beads, armlets, silver and glass bangles, and toe-rings. Out-of-doors men wear a waistcloth and blanket, and on great occasions a turban. Those who can afford it, wear gold or silver earrings, silver armlets and bracelets, finger rings, and waistbands. On the fifth day after a birth some *rui* or swallow wort leaves are placed on the grindstone, the goddess *Satvái* or *Sati* is worshipped, and in the evening liquor is freely drunk by relations and friends. On the twelfth day the child's mother has her lap filled with rice and the child is laid in a cradle and named by a Bráhmaṇ who is paid from 1½d. to 3d. (1-2 as.). Before a child is a year old, whether it is a boy or a girl, its head is shaved, and the practice is continued for a year or two when a girl's hair is allowed to grow and except the top-knot a boy's head is shaved once or twice a month. In arranging a marriage the boy's father goes to the girl's house and asks her parents to give their daughter in marriage. If her father agrees, the two fathers go to the house of the Bráhmaṇ priest to see that the stars favour the match.

Kunbis either bury or burn their dead, and employ a Bráhmaṇ to offer balls of boiled rice to the spirit of the dead. They allow widow marriage. But, in performing religious rites, a woman who has been twice married is held to be impure and cannot take a part. In the services on the thirteenth day after a death the Kunbis employ either a Konkanasth or Deshasth Bráhmaṇ, a Kumbhár, a Rául, or a Jangam. Kunbis are mostly Bhágvats, holding Vishnu as their chief god but reverencing other gods as well. They are careful to worship local spirits or demon-gods, and are most anxious to avoid or to disarm their displeasure. They are staunch believers in witchcraft and in the evil eye. They are believed mostly to die of spirit possession, as the saying is, 'Bráhmaṇs die from indigestion, Sonárs from bile, and Kunbis from spirits'.¹ Few visit temples, but some make pilgrimages to the god Vithoba at Pandharpur. They greatly respect their Bráhmaṇ priests who are generally Konkanasths, Deshasths, Karhádas, or Palshes. When the Bráhmaṇ visits their house, the Kunbis bow before him and he blesses them wishing them good luck, *kalyán*. Kunbis keep all the fasts and feasts observed by other Marátha Hindus. Their chief holidays are *Holi* (February-March), *Pola* (July-August), *Dasra* (September-October), and *Diváli* (October-November); the women have two other special days, *Nágpanchami* (August-September) and *Gavri* (September-October), when they ask their married daughters to their houses, and both men and women dance and sing in circles,

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Kunbis.

¹ The Maráthi runs '*Báhmaṇ mela vátáne, Sondr pittáne, Kunbi bhúttáne*.'

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Population.

Husbandmen.

Kunbis.

feasting on mutton, pulse 'cakes, and liquor. There has been no recent change in their beliefs or practice. In the case of any social dispute they meet at a castefellow's house where funeral ceremonies are taking place, and there settle the matter. They have no headman and an excommunicated person is allowed into caste after a Bráhmaṇ has given him holy water, *tirtha*. Caste authority has not of late grown weaker. As a class they are poor. Many have lost their fields and work as labourers on other people's land, and many have to eke out their earnings by going to Bombay and other labour-markets in search of work.

MARÁTHÁS are returned as numbering nearly 100,000 souls of whom 27,900 were in Karjat, 18,800 in Kalyán, 13,300 in Sálsette, 12,000 in Panvel, 12,000 in Murbád, 5000 in Sháhápur, nearly 3000 in Bassein, 1350 in Máhim, and about 700 in Dáhanu. That is they are found almost entirely in the south along the Ulhás valley between the Bor pass and the coast, the part of the district which had been almost entirely under Marátha management during the century and a half before its conquest by the British. Among the Maráthás some clans such as the Ráos of Murbád and the Karhádi Kadamis of Panvel seem to have come from the Deccan in a body as settlers or as the guards of hill forts. They hold aloof from the ordinary Marátha Kunbi and are larger, fairer, and more refined. Among the ordinary Kunbi Maráthás some show signs of Deccan blood. But the bulk can hardly be known from Talheris and are generally grouped with them under the term Kunbi. Their appearance food dress religion and customs are the same, and like the Talheris, all except a few soldiers constables and messengers, are husbandmen and labourers. They eat together, and they have many common surnames both of Rajput and Marátha clans. Though as a rule they do not intermarry, the reason is because of the Maráthás' higher social position, not from any difficulty on the score of caste. A Marátha Kunbi will for a money payment readily marry his son into a Talheri Kunbi family and the poorer Marátha Kunbis occasionally give their daughters to well-to-do Talheris. Probably because the Maráthás were the last Hindu rulers, there is a strong tendency among middle class Hindus to claim a Marátha origin. Besides the Marátha Kunbis who differ little if at all from the Talheri Kunbis, Páchkalsis who have apparently no connection with the Deccan, style themselves Maráthás and probably form a large share of the 13,300 inhabitants of Sálsette, who at the 1872 census returned themselves as Maráthás.

NÁKRI KUNBIS,¹ found only in Bassein, are husbandmen. Their home speech is an incorrect Maráthi. The men shave the head except the top-knot, and the face except the mustache, and are a rough wild-looking class. The men wear a loincloth, a blanket, and a cloth rolled round the head, and the women the ordinary Marátha robe and bodice. The Nákris worship the goddess Sati on the day after birth if the child is a girl, and on the fourth day after if it is a boy. Except this there is no birth ceremony. Boys are married

¹ This seems to be one of the early tribes probably the same as the Surát Náiks.

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Kunbis.

between fifteen and twenty and girls between ten and twelve. Until she reaches womanhood a girl does not cover her shoulders with the end of her robe. A day or two before a marriage a hall is built in front of the house, and, on the wedding day, a pot, filled with water, is placed in the hall with a cocoanut floating on it. Then the marriage god enters into some one present, and he orders the marriage ceremonies to go on promising success. A man, not as in most castes a woman, ties the marriage ornaments, *basing* and *kankane*, on the brows and hands of the bride and bridegroom. And it is a woman, not a man, who fixes the hour for the marriage and performs the ceremony. The time is generally about nine in the morning. The bride and bridegroom stand face to face, a piece of cloth is held between them, and the marriage guests, friends, and relations surround them. An old woman sings the marriage song, and when she has done, the cloth is drawn on one side, the boy and girl throw garlands of red tape round each other's necks, and stand holding each other by the hand. The old woman orders the guests to dance, and keeping time to music, they lift the bride and bridegroom on their shoulders. Then the couple are seated on low wooden stools and liquor is served to the guests. This is repeated for three days. The bride and bridegroom are taken from house to house round the village, and on the third day, the bridegroom's sister unties the marriage ornaments, and the ceremony is over. During the marriage days the bridegroom is dressed in a waistcloth, turban, and sheet, worth together from 6s. to 8s. (Rs. 3 - Rs. 4). The bride wears the clothes given her by the bridegroom's parents, a robe worth from 4s. to 6s. (Rs. 3 - Rs. 4), and a bodice worth 6d. (4 as.). She is presented with a necklace of black beads, wax bangles or *chude*, and silver toe-rings. Widow marriage is compulsory. The man goes to the widow's house with a robe and bodice and a number of relations and friends. The widow sits among the guests along with her future husband, liquor is drunk, they are declared man and wife, and go home together. They burn their dead. The body is laid on a bier and covered with a waistcloth, and a copper is tied in the skirt. The funeral ceremony is performed by the son or nearest heir. It lasts for twelve days. At the end some grains of rice are set on a board of wood, and resting on the rice is a pot full of water, the mouth closed by a cocoanut. Music is played and the spirit of the dead enters into one of the guests and tells what he wishes his friends to do for him. The funeral party are feasted, and the musicians presented with rice, earthen pots, and 1s. (8 as.) in cash.

PÁCHKALSHIS are returned as numbering 15,367 souls and as found in small numbers over most of the district and in strength along the coast. Besides by the name Páchkalshis, they are known as Sútárs, Mális, Vádvals, Chaikalshis, Somvanshi Kshatris, and Pátháos, all of whom except the Chaikalshis eat together and intermarry. The name Páchkalshi is said to come from their using in their marriage ceremonies five earthen pots, *kalus*. They say that they are the descendants of the sun god, Surya-Náráyan, and that they came with Bhimdev from Paithan on the Godávári at the close of the thirteenth century. But they are all of the same stock as the

Páchkalshis.

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Population.

Husbandmen.

Páchkalshis.

Pátáne Prabhus, and for the reasons mentioned in the Prabhu account seem to have come from Gujarát and not from the Deccan. Their surnames are Ránt, Vartak, and Chodhri. They speak incorrect Maráthi using *l* for *l* and *n* for *n*. They are hardworking, contented and well-behaved, and earn their living as husbandmen, gardeners and carpenters, and a few as writers and day labourers. They have a good name for steady work, as the saying is, 'Who can call a Páchkalshi idle'.¹ They live in one or two-storied houses with mud or brick built walls and with thatched or tiled roofs. They have cattle and a few of them servants, and live on coarse and fine rice, rice bread, pulse, vegetables, and fish. Their holiday dinners of mutton, chickens, pulse bread, and liquor, cost from 4½*d.* to 6*d.* (3-4 *as.*) a head, and their caste feasts from 1*s.* to 1*s.* 6*d.* (8-12 *as.*). Near Bombay the men dress like Bráhmans, in Bombay like Prabhus, and in outlying parts they call themselves Maráthás and do not differ from Maráthás in dress or in other respects, wearing a loincloth, a coarse blanket, and a cap or piece of cloth rolled round the head. On festive occasions they dress neatly and cleanly, the men in a silk-bordered waistcloth, turban and Gujarát shoes, and the women in the full Maráthi robe and short-sleeved bodice, covering both the back and bosom, and sometimes a shawl. The wives of husbandmen and gardeners help their husbands by selling vegetables, butter, and milk. They worship the ordinary Hindu gods, and generally employ Palshe Bráhmans as priests. Some Páchkalshis always wear the sacred thread and among them widow marriage is forbidden. The Chaukalshis wear the sacred thread during the marriage ceremony but at no other time. They do not shave the widow's head and allow widow marriage. They have images of Cheda and other demon-gods in their houses placed along with brass and stone images of Ganpati, Shiv, and Krishna. They keep the usual Hindu fasts and feasts. They form a separate community, and occasionally hold caste meetings. They send their boys to school and are fairly well-to-do.

Páhádís.

PAHÁDIS are returned as numbering twenty-four souls and as found only in Sháhápúr. They have probably come from Násik where they are found in considerable numbers as vegetable-sellers and cloth dealers. Their home speech is Maráthi and they do not differ from Maráthás in appearance or dress. They are believed to have come from Upper Bengal.

Sorathís.

SORATHÍS are returned as numbering 686 souls and as found in Máhim and Dáhanu. Their name shows that they are immigrants from Káthiáwár, but they seem to have lost all memory of the time or the cause of their coming. They have no sub-divisions. Their commonest surnames are Bámanya, Chikria, Hekad, Baldándya, Gujar, Ládumor, Jalodra, Bhojni, Kátarya, Hera, Dhola, and Nakum. They speak a mixed Gujaráti and Maráthi. They are clean,

¹ The Maráthi runs, '*Páchkalshi áni kon mhanal álehi.*' The disturbances of the eighteenth century aroused the old warlike spirit of the Páchkalshis. Such assistance did they render at the siege of Bassein in 1743, that the Peshwa made one family chief Pátals of Sálsette, another family proprietors of Angaon in Bhiwadi, and a third family proprietors of Anjar in Bhiwadi. Mr. W. B. Mulock, C.S.

well-behaved, hospitable, and industrious, and work as husbandmen and gardeners. They live mostly in thatched huts, keep oxen and cows, and have hardly any copper or brass vessels. They eat the flesh of goats and sheep, and spend from £1 to £5 (Rs. 10-Rs. 50) on their caste feasts. Their holiday dinners, including liquor, cost them about 2s. (Re. 1) a head. The men wear a loincloth, and out-of-doors, a waistcloth and cap or a turban with a front peak like a Bhátia's. The women wear a petticoat like Vanjári women and a bodice. Both men and women spend their time working in vegetable gardens. On the sixth day after a birth the goddess *Sati* is worshipped. On the twelfth the child is named, the name being chosen by a Bráhmaṇ whose services are also engaged at marriages and for the eleventh and twelfth day funeral ceremonies. On the marriage day the bridegroom is dressed in a two-peaked turban like the Bombay Bhátia's. They burn their dead and their widows marry. They worship Mahádev, Ganpati, Viṣṇu, Māruti, and Charoba, but keep no images in their houses. They regularly worship the basil or *tulsi* plant. They treat their Palshe Bráhmaṇ priests with great respect and keep the usual Hindu fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes at a general meeting of the men of the caste. They send their boys to school and are a steady people.

VANJÁRIS are returned as numbering 3623 souls. The accounts of them are confusing probably because they belong to two distinct groups, those who have settled as husbandmen and those who are still wandering carriers. In appearance the two groups seem to differ but little, the men of both being described as tall and good-looking, and the women well-built but singularly harsh-featured. The settled or tilling Vanjáris seem to belong to two separate tribes, one found in Máhim who have come from Málwa through Gujarát and the other found in Mokháda who have come from Málwa through the Deccan. The Máhim Vanjáris, who are also called God-Málvis, are found in Máván, Paruthembli, Kurgaon, Morkuran, and Gundali. Their dress and speech is Gujaráti and they are said to have come during the time of Portuguese rule. Their surnames are Piple, Ráoto, Shende, Sáble, Bharatdár, Lanje, Váde, and Mathure. The Mokháda Vanjáris belong to the Iád tribe. They speak Maráthi, but their home talk is a mixture of Maráthi and Gujaráti. They are hardworking but dirty, and earn their living as husbandmen and carriers. Their houses are of mud and unburnt brick, their cooking and drinking vessels are of earth, and they own cows, oxen, and buffaloes. Their daily food is rice, *náchni*, *vari*, and *harik*. In their feasts which cost about 6d. (4 as.) a head, rice is the chief dish. They eat fish and flesh, and drink liquor. The men dress in a loincloth, waistcloth, jacket, cap or turban, and the women in the ordinary Maráthi robe and bodice. Both men and women pass their time in the fields. Unlike other Hindus, they use the cow as a beast of burden. The marriage ceremony lasts for four or five days. On a day appointed by the Bráhmaṇ priest, at least two days before a marriage, the boy and girl are rubbed with turmeric at their respective houses. A day before the marriage, booths are set

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Husbandmen.

*Sorathidás**Vanjitrís.*

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Husbandmen.
Vanjāris.

up and relations feasted. On the marriage day the boy, accompanied by his relations and friends, goes to the girl's house, and they are married. In the evening friends and relations are feasted. On the day after the marriage the boy's father gives a sumptuous dinner to the girl's relations and friends at the girl's village. This ends the marriage festivities, and the boy takes the girl to her new home. On the fifth day after the birth of a child they worship the goddess *Sati*, spending from 4s. to 8s. (Rs. 2 - Rs. 4) on the ceremony. They name their children either on the twelfth day after birth or at any time before they are married, the name being chosen by a Brāhman. Both boys and girls are generally married between twelve and twenty-five. The boy's father has to give the girl's father from £3 to £4 (Rs. 30 - Rs. 40). Their priests, who are Brāhmans of the Palthe caste, are paid from 10s. to 30s. (Rs. 5 - Rs. 15), and the whole cost of a marriage varies from £10 to £50 (Rs. 100 - Rs. 500). On a death occurring in a family the body is washed, dressed in clean clothes, and a piece of gold or a pearl ~~wearing~~ ^{put} in its mouth, and the corpse burnt. For ten days the near relations mourn, and at the end of that period the head of the chief mourner is shaved, and after offering a wheaten cake to the crows, they become pure. On the thirteenth day the whole caste is feasted. Widows are said often to marry their husband's younger brother. They are nominally worshippers of Rām, Mahādev, Vishnu, and Krishna, but their chief objects of worship are Chedya, Narshya, and other spirits. They also worship the village god Vāghya. They greatly respect their priests and keep all Hindu fasts and feasts. There has been no recent change in their religious belief. Social disputes are settled at a meeting of the men of the caste, whose authority shows no signs of declining. They own fields, houses, and cattle, do not send their boys to school, and are in easy circumstances.

The Vanjāris who keep to their old trade of carrying and pass through the district on their way to the coast salt-pans, belong to four classes, Mathuriās, Gavariās, Lavánās or Lamāns, and Chárans. The first are said to wear the sacred thread and a necklace of beads, to be strict vegetarians living like Marátha Brāhmans, and to be very careful about their fire-place, never eating if the fire has gone out before they have taken their meal. They speak Hindi mixed with Márvadi, and the dress both of men and women is more Márvadi than Maráthi. The women wear gold, silver and brass bracelets and glass bangles, and wear their back hair in the shape of a snake's hood which from a distance looks as if they had a snake's hood growing on the top of their head. Their chief surnames are Sáble, Padval, Manja, Ghoti, Titarya, Bardvāl, Povár, Tagharya, Byás, Gharbári, Khuriya, Dasáj, Botariya, Meko, and Pánde. The Gavariās are the leaders among the Vanjāris and settle the disputes of all four classes. They do not differ from the Mathuriās except that they wear neither the necklace of beads nor the sacred thread, and eat meat. Like the Mathuriās they speak a peculiar dialect, and their women braid their back hair into the form of a snake's hood. The Lamāns or Lavánās are considered degraded,

Manufacturers included seven classes with a strength of 1228 souls (males 679, females 549) or 0·16 per cent of the Hindu population. Of these 41 (males 38, females 3) were Khatris, weavers; 49 (males 22, females 27) Koshtis, weavers; 12 (males 5, females 7) Rangáris, dyers; 22 (males 10, females 12) Ráuls, tape-makers; 29 (males 19, females 10) Sangars, blanket-makers; 59 (males 56, females 3) Sális, weavers; and 1016 (males 529, females 487) Telis, oil-pressers.

KHATRIS, or weavers, are returned as numbering forty-one souls and as found in Murbád, Sálsette, Bhiwndi, Panvel, and Kalyán. Their commonest surnames are Tákale, Rode, Mungle, and Kolvi. They speak Maráthi and their staple food is rice, split pulse, vegetables, fish, and flesh. They make gold and silver lace, and silk waistcloths, *pitámbar*s, the waistcloths fetching from 1s. 6d. to 1s. 9d. (12-14 as.) an ounce. When their craft was flourishing each weaver is said to have made from £1 10s. to £2 (Rs. 15-Rs. 20) a month, but of late, as there has been no demand for their goods, they have taken to service and to pawnbroking, taking gold and silver ornaments and clothes in pledge. Either the father or mother names the child after consulting with elderly relations. They wear the sacred thread, and marry their girls between eight and twelve and their boys between twelve and fifteen. The poor pay no dowry, but among the rich the girl's father has to give the boy's father from £5 to £50 (Rs. 50-Rs. 500). Their marriage expenses vary from £10 to £100 (Rs. 100-Rs. 1000). Their widows do not marry, but during widowhood they do not give up wearing the nosering and other ornaments until, in their old age, they shave the head. They burn their dead. Breaches of caste rules were formerly punished by fine or excommunication, but of late the authority of the caste has decayed and the members are allowed to do much as they please.

KOSHTIS, or weavers, are returned as numbering forty-nine souls and as found in Karjat, Kalyán, and Bhiwndi. Besides as weavers they work as cloth-sellers, shopkeepers, and husbandmen. They are divided into Sális, Koshtis, Devangs, Hatgars, and Juners. Their commoner surnames are Godshe, Thipre, Parshe, Bhandári, Kudál, and Vhával. Some look and dress like Maráthás, and others like high-caste Hindus. Except Hatgars and Devangs almost all eat flesh. They are a religious class and settle social disputes at meetings of the men of the caste. They send their boys to school and are fairly off.

RANGÁRIS, or dyers, are returned as numbering twelve souls and as found only in Sálsette.

RÁULS are returned as numbering twenty-two souls and as found in Sálsette and Bassein. They weave strips of coarse cloth and cot tape. Another branch of the same class are wandering players and beggars. They are known as Rául Gosávis and are said to have formerly been the Lingáyat priests of the Mahádev Kolis.¹

Chapter III.
Population.
Manufacturers.

Khatris.

Koshtis.

Rangáris.

Ráuls.

¹ Trans. Bom. Geog. Soc. I. 238.

Chapter III.**Population.****Manufacturers.***Sangars.*

SANGARS, returned as numbering twenty-nine souls, are a Maráthi speaking people. They are dirty and untidy, but hardworking and well-behaved. They weave and sell blankets, and work as day-labourers. They live in thatched huts, and except a metal dish and water pot, their vessels are of earth. They eat fish and flesh and drink liquor. Their daily food is rice and millet bread, split pulse, and vegetables, costing about 3*d.* (2 *annas*) a head. They sit on blankets and each dines from a separate dish. At their caste feasts cakes and molasses, costing 6*d.* (4 *annas*) a head, are their chief dish. At home the men wear a loincloth, and out-of-doors, a waistcloth, jacket, and turban. The women wear the ordinary Marátha robe and bodice. On high days they put on fresh clothes and a few wear silk. Both men and women weave blankets, and the men occasionally move about selling them. When a child is one or two years old the goddess *Sati* is worshipped. A girl is married as soon as the parents can afford the expense, and as a rule the ceremony is performed without the help of a Bráhmán. They bury their dead calling in a Jangam or Lingáyá priest. They allow widow marriage. They are Hindus, worshipping the usual Hindu gods and keeping images of Khandoba, Bhairoba, Mhasoba, and Munjoba in their houses. They employ both Bráhmans and Jangams as priests. They keep the usual fasts and foasts and have no headman, their social disputes being settled by a meeting of the men of the caste. They send their boys to school, but are a poorly paid and somewhat depressed caste.

Sális.

SÁLIS, weavers, are returned as numbering fifty-nine souls and as found in Kalyán, Pauvel, Bhiwndi, and Karjat. They are the same as Koshtis. Sális say that they came from Phaltan in the Deccan in search of work. They have no sub-divisions. Their commonest surnames are Bhágvat, Kirpe, Ghote, Kámble, Hagvane, Amburle, Chopde, Vaidya, Pávle, and Dhore. They look like high-caste Hindus and speak Maráthi. They live in substantial and well kept houses. They eat rice, pulse, vegetables, fish, mutton, and fowls, and drink liquor. The men dress like Bráhmans and the women wear the full Marátha robe and bodice. Most of them weave women's robes of cotton, and sell them either wholesale to cloth merchants or retail to private buyers. They are paid from 4*s.* to 6*s.* (Rs. 2 - Rs. 3) the piece, which represents a daily wage of about 6*d.* (4 *as.*). Their work is steady in the fair season, but during the rains it is almost at a standstill. Their women and children from the age of seventeen help the men in preparing yarn for the loom. They do not work in silk, but in Bhiwndi some of them weave blankets. They keep the usual Hindu holidays and worship the ordinary Hindu gods. Their disputes are settled at a meeting of the men of the caste.

Telis.

TELIS, or oilmen, are returned as numbering 1016 souls and as found over the whole district except in Bassein, Máhim, and Dáhánu. Like Talheri Kunbis in appearance, and speech, their habits are dirty, and though hardworking and orderly, they are unthrifty and most of them in debt. Their houses are like Kunbis' houses. They breakfast early in the morning, dine at noon when they take a nap for an hour or two, and sup at nine. Their

food is like Kunbi's food and their caste feasts cost them from £4 to £5 (Rs. 40 - Rs. 50). The men wear the loincloth, waistcloth, jacket and turban, and the women the ordinary Maráthi robe and bodice, except that the end of the robe is not drawn back between the legs. They press cocoanuts, sesamum, and the seed of the castor-oil plant. To distinguish them from the Beni-Israelis or Sanvár Telis, that is Saturday oilmen, they are called Somvár Telis or Monday oilmen, because they do not work on Mondays. Except during the rainy season they are well employed and earn from about 3d. to 1s. (2-8 as.) a day. Their women help them, and their boys from the age of fourteen. When they hire workmen they pay them from 1½d. to 3d. (1-2 as.) a day. The seed comes from the Deccan or is bought in the district from traders. Few of them have any capital and none of them are rich. The Telis sell the oil in their houses or go about hawking it. They have no shops. Their family customs differ little from those of Kunbis and other middle class Maráthas Hindus. On the fifth day after birth they worship the goddess *Sati*, and the parents name the child. Girls are generally married between ten and eleven and boys after sixteen. The boy's father pays the girl's father from £3 to £3 10s. (Rs. 30 - Rs. 35) or upwards as dowry. They marry their widows and do not shave their heads, and except that she is not allowed to attend marriage ceremonies a widow is treated in the same way as a woman whose husband is alive. They burn their dead. Their chief god is Mahádev and their priests are Chitpávan and Deshasth Bráhmans. They have no headman. Caste disputes are settled by the majority of votes at a meeting of the men of the caste. The competition of kerosine oil has lowered the price of the local oil from 10s. to 8s. (Rs. 5 - Rs. 4) the *man*, and most of the oilmen have taken to tillage and labour. A few send their boys to school, but on the whole they are at present somewhat depressed.

Chapter III.

Population.

Manufacturers.

Telis.

Artisans included twelve classes with a strength of 18,546 souls (males 9844, females 8702) or 2·42 per cent of the Hindu population. Of these 488 (males 262, females 226) were Beldárs, masons; 96 (males 49, females 47) Gaundis, masons; 17 (males 9, females 8) Jingers, saddlers; 1271 (males 708, females 563) Kásárs, bangle-sellers; 56 (males 33, females 23) Kátáris, turners; 4276 (males 2243, females 2033) Kumbhárs, potters; 3226 (males 1656, females 1570) Lohárs, blacksmiths; 58 (males 42, females 16) Pancháls; 193 (males 109, females 84) Pátharvats, stone-masons; 2202 (males 1179, females 1023) Shimpis, tailors; 6176 (males 3287, females 2889) Sonárs, goldsmiths; and 487 (males 267, females 220) Támbats, coppersmiths.

Craftsmen.

BELDÁRS, or stone-cutters, are returned as numbering 488 souls and as found over the whole district except in Bassein and Máhim. The men are short, strong, and dark, and wear whiskers and mustaches. They speak an incorrect Maráthi out-of-doors, but the home speech of some is said to be Gujaráti and of others a kind of Kánarese. They are stone-cutters by craft, and are dirty, hardworking and hot-tempered. Their houses and food are like those of Kunbis. They wear a pair of short tight drawers, *chadis*, reaching to the knee, a jacket, a shouldercloth, and a turban folded in Kunbi fashion; and their women dress in the ordinary Maráthas robe and

Beldárs.

Chapter III.**Craftsmen.***Gaundis.*

sometimes wear the bodice. They draw one end of the robe over the head. Social disputes are settled by the men of the caste. They do not send their boys to school or seem likely to take to new pursuits, but, on the whole, are well-to-do and well employed.

GAUNDIS, masons, are returned as numbering 96 souls and as found at Bassein, Váda, and Bhiwndi. They work as labourers, and when any building is going on as masons. They resemble Maráthas in food, dress, religion and customs, and are a poor people.

Jingars.

JINGARS, or saddlers, are returned as numbering seventeensouls and as found in Bassein and Karjat. They are also called Káranjkars and Dalsingars, or fountain makers and makers of military ornaments. Some of them claim to be Somvanshi Kshatris, but they are generally supposed to rank with Chámbhárs or leather workers.¹ They believe that they came from the Deccan in search of work. Their commonest surnames are Kámle, Ámle, Manorkar, Bundarkar, and Jejurkar. There is nothing peculiar in their appearance. They speak more like Bráhmans than Shudras. Both among men and women there is much variety in their dress, some wearing turbans like Kunbis, and like them rolling the waistcloth round the middle, sometimes double and sometimes single. Others dress like Bráhmans. Among their women some pass part of the skirt of the robe between the legs and make it fast behind. They eat fish and flesh and drink liquor. They follow many callings, casting metal, carving stones, painting, making figures of clay and cloth, piercing metal and paper plates, carving wood, and repairing boxes and padlocks. They are hard workers and self-reliant; few of them ever beg. Their staple food is rice, pulse, and vegetables. The child is named by its parents on the fifth day, the name being chosen by a Bráhman priest. Their religious ceremonies are the same as those of other Marátha Hindus, and Bráhman priests officiate at their houses. They have no headman and settle social disputes at meetings of the men of the caste. They send their boys to school. They seem to adapt themselves more readily than other craftsmen to changes in fashion and workmanship, but are not prosperous.

Kásárs.

KÁSÁRS are returned as numbering 1271 souls and as found over the whole district. They are clean and neat and dress like Marátha Bráhmaus. They speak Maráthi and deal in glass and wax bangles. Their chief god is Khandoba. They send their boys to school and are well off.

Kátáris.

KÁTÁRIS, or wood-turners, are returned as numbering fifty-six souls and as found in Kalyán, Bhiwndi, Sháhápur, Dáhánu, and Panvel. Their home tongue is Gujaráti, but with others they use incorrect Maráthi. They are clean, hardworking, and hospitable. They work with the lathe, turning the legs of tables, cots and cradles, and making wooden beads. They own one-storied brick-built and tile-roofed houses with a veranda as a workshop, and a cook room, sitting room, and bed room. They have generally a servant to help them in their work. Their staple food is rice bread and fish, and on holidays they eat mutton and fowls. On the fifth day after

¹ Not long ago, a Poona Jingar charged a barber with defamation because he refused to shave him. The charge was dismissed.

the birth of a child the goddess *Sati* is worshipped, and friends and relations are feasted. On the twelfth day the child is laid in the cradle and named by the nearest female relation. Boys are girt with the sacred thread between seven and eight. Girls are married between eight and ten, and boys between fifteen and twenty. Their social disputes are settled by the opinion of the majority of the men of the caste. They send their boys to school and are fairly prosperous.

KUMBHARS, or potters, are returned as numbering 4276 souls and as found over the whole district. They are divided into Gujarátis and Maráthis. They are hardworking, sober, and good tempered. They make water vessels *ghúgars*, chafing dishes *ch.ádi*, vessels for heating water *pántávans*, small pots *tavis*, large jars for storing grain or water *parals*, platters *joglis*, tiles *haults* and *kons*, and bricks *ritús*. They get earth from fields, paying the owner from 4s. to 10s. (Rs. 2-Rs. 5) for about five months' use of the field. They buy fuel for their kilns from Kunbi or Káthkari hawkers. They sell the pots either in their own villages or take them to the nearest town. All classes buy from them, and their prices vary from ½d. to 6d. (1 pie-4 as.) a piece. The tiles are sold at 1s. to 8s. (Rs. 2-Rs. 4) and the bricks at 6s. to 12s. (Rs. 3-Rs. 6) the thousand. The prices do not vary. Their working hours are from six to eight in the morning and from two to six in the evening. The women, and children from the age of ten, help the men in their work. Most of them live in thatched huts with reed and bamboo walls, cooking, sleeping, and sitting in one-fourth part of the house and giving up the rest to their cattle, tools, and poultry. Except a few metal pots their vessels are of clay. Their daily food is *uáchni*, *vari*, rice, pulse, vegetables, and fish. A caste feast costs about ½d. (3 annas) a head. Among the Gujarát Kumbhars the men wear trousers, a waistcoat, and a piece of cloth folded round the head, and the women petticoats and bodices tied at the back. The Marátha Kumbhars dress like the cultivating Kunbis, the men in a loincloth, waistcloth and turban, and the women in the ordinary robe and bodice. The men pass their time in making earthen pots, the women in household work, and the children in helping their fathers. On the fifth day after the birth of a child they perform some religious rites, and feast their friends and relations on boiled peas *vátane*, small cakes of rice flour *muthi*, and liquor. They keep awake the whole night that the goddess *Sati* may not carry off the child. In the second or third month they pay a barber from 1½d. to 6d. (1-4 annas) to shave the child's head, and about rs. (Rs. 2) are spent in treating their neighbours to molasses. Boys are generally married between fifteen and twenty and girls between ten and fifteen, but sometimes not until they are twenty and over. After a death the members of the family mourn for ten days, and on the eleventh, the chief mourner performs funeral rites. They allow and practise widow marriage.

Among the lower classes Kumbhars, perhaps from their skill in playing the tambourine, are favourite mediums for consulting the spirits of the dead. When a Kunbi dies at a distance from his relations a Kumbhar performs his funeral, the rite being known as

Chapter III.

Populace.
Craftsmen.

Kumbhars.

Chapter III.

Population.

Craftsmen.

Kumbhars.

the potter's obsequies, *kumbhár kriya*. While the rites are being performed a musical instrument, like a tambourine, is played and some verses sung, when one of the Kunbis present becomes possessed by the spirit of the dead and tells the cause of his death and what his wishes are. They worship the ordinary Hindu gods and keep images of Khandoba, Bahiri, and Bhaváni, in their houses. Their priests are Marátha Bráhmans whose services are required at marriages and deaths. They keep the same fasts and feasts as other Hindus. They have an hereditary headman who settles social disputes at meetings of the men of the caste. The offender is fined, and if he refuses to pay the fine, is put out of caste. When the fine is paid, the members of the caste are treated to liquor. They do not send their boys to school and are a poor class, though the demand for their wares is steady.

Lohárs.

LOHÁRS, or blacksmiths, are returned as numbering 3226 souls and as found over the whole district. They are divided into Gujarátis and Maráthis, and are a dirty, idle, and intemperate people. They live in thatched huts, use earthen pots, and have neither servants nor cattle. They eat fish and flesh and drink spirituous liquors. Their staple food is rice and rice bread, pulse, and vegetables. On feast days they drink to excess, and their dishes are wheat cakes and sugar balls. When the whole caste is asked to a feast the cost varies from £4 to £5 (Rs. 40 - Rs. 50). Among Gujarát Lohárs the men wear trousers or a waistcloth, a waistcoat, and a cloth folded round their heads, and the women petticoats and bodices tied behind. Among the Marátha Lohárs the men wear a waistcloth, and a cap or turban, and the women the Marátha robe and bodice. On great occasions they wear silk-bordered robes. They worship the ordinary Hindu gods but have no images in their houses. On great occasions they employ Bráhmans to officiate in their houses, the Gujarátis calling Gujarát and the Maráthis calling Marátha Bráhmans. Social disputes are settled by the majority of votes at a meeting of the men of the caste. Their craft is falling on account of the large importation of tools and other articles of European hardware. Few send their boys to school. They have taken to day-labour and to field work, and are on the whole a falling people.

Pancháls.

PANCHÁLS are returned as numbering fifty-eight souls and as found in Karjat, Sháhápur, Bhiwndi, and Sálsette.

Pátharvats.

PÁTHARVATS, literally grind-stone *páthi*, and rolling pin *varvanti*, makers, are returned as numbering 193 souls and as found over the whole district except in Bassein and Máhim. They speak Maráthi, and besides making grinding stones, rolling pins and hand mills, work as stone masons and carvers. Their houses and their food are like those of Kunbis. The men wear a loincloth at home, and out-of-doors, a short waistcloth, a jacket, and a small turban. Their women dress in the full Marátha robe and bodice.

Shimpis.

SHIMPIS, or tailors, are returned as numbering 2202 souls and as found over the whole district. They are divided into Námdevs¹ and

¹ The Námdevs are called from the saint Námdev who lived about the middle of the thirteenth century.

Konkanis, who eat together but do not intermarry. Both are dark and speak Maráthi with a somewhat peculiar accent. Clean, orderly, sober, unthriftly, and hospitable, their hereditary craft of trading in cloth and sewing is followed by the members of both sub-divisions. They work from six to ten in the morning and from twelve to six in the evening. They make and sell coats, waistcoats, shirts, trousers, and caps. Their charges depend to a great extent on the cloth that is used. A ready made coat of middle quality sells for 2s. (Re. 1), a waistcoat for 9d. (6 as.), a shirt for 1s. (8 as.), a pair of trousers for 9d. (6 as.), and a cap for 6d. (4 as.). If the cloth is supplied by the customer, the sewing charges are for a coat 7½d. (5 as.), for a waistcoat 5d. (2½ as.), for a pair of trousers 3d. (2 as.), for a shirt 3½d. (2½ as.), and for a cap 3d. (2 as.). In this way they make from 12s. to 16s. (Rs. 6-Rs. 8) a month. Their women and their boys of twelve years and over help them. If they are good workers, boys are paid monthly from 1s. to 2s. (8 as.-Rs. 1) besides food; if not good workers, they are only fed by their employer. If food is not given, a boy is generally paid from 8s. to 10s. (Rs. 4-Rs. 5) a month. The cloth is bought from cloth-sellers either at their shops or in the market. They keep ready made clothes in stock. They own one-storied mud and brick-built houses with a front veranda, where both men and women sit sewing; inside there is a dining room, a sitting room, and a sleeping room. They eat fish and flesh, and drink liquor generally in the evening. Their feasts cost them from 9d. to 10½d. (6-7 as.), and their holiday dinners from 4½d. to 6d. (3-4 as.) a head. The men wear a waistcloth, shouldercloth, coat and Marátha-Bráhmaṇ turban, and the women the ordinary Marátha robe and bodice. Their chief household gods are Khandoba and Bahiri. The use of sewing machines has much reduced the demand for their work. Their boys go to school and they appear to be a declining people.

SONÁRS, or goldsmiths, are returned as numbering 6176 souls and as found in all large villages. Their surnames are Pitale, Háte, Murkute, and Ghosálkar. Of middle height and rather slenderly built, they are brownish in colour and have round well-featured faces. They speak Maráthi. They are clean, persevering and patient, but proverbially unscrupulous and crafty.¹ They make common gold and silver ornaments² but do not set gems or do other fine work, and a few serve as writers. As goldsmiths

Chapter III. Population.

Craftsmen.
Shimpis.

Sondra.

¹ One Maráthi proverb runs, 'Sonár, shimpi, kulkarni, dpa, hya chauphánchi sangat nako re bápa,' that is, 'The goldsmith, tailor, clerk, and Lingayat cloth-seller, with these four have nothing to do, my friend.' Another runs, 'Sonár áni kónáchu honár,' that is, 'Whose (friend) will a goldsmith be!'

² The names of the articles they make are, *chandrakor, kevda, nág, ketak, rákhdi, sesful, mud, gonde, phulbore, káp, váliá, mugdya, kardu, karnful, kúdi, lavanga, nath, mani, bindi, bijavra, chandrasurya, mangalsutra, tik, tándhipot, jonákh-pot, thusi, kantha, potakuni, chinchetya, chandrahar, putiyáchimái, javáchimái, árparrévdíachimái, kerle, mohor, gof-bájuband, vákhi, patrichya nágmódichya, vela, pátiya, got, kangnitode, bángdya, kambarpeta, tordia, gent, másotya, virodya, mangatya, koddarakadi, pochi, gof, kanthi, pimpalán, dasangule, ángthya, jodvi, pavitrak, shirpej, and tode.*

Chapter III.**Population.****Craftsmen.*****Sonárs.***

they earn from 6*d.* to 2*s.* (4 *as.* - Re. 1) a day. They generally own one-storied mud and brick-built houses with tiled roofs and verandas outside for a shop, and have a good supply of copper and brass vessels. Some of them own cattle. They eat fish and flesh and drink liquor. Their daily food is rice and pulse, and fish when they can get it. On holidays they generally spend about 2*s.* (Re. 1) on a dish of rice-flour balls and liquor. The men's in-door dress is a waistcloth; out-of-doors, a turban folded in Bráhma fashion and a shouldercloth; on festive occasions a waistcloth with silk border, a coat, waistcoat, turban, shouldercloth, and shoes. The dress of their women, both at home and abroad, is the ordinary Marátha robe and bodice. On high days both men and women wear rich clothes. The men spend their time in their workshops, and the women in attending to household duties. Either on the fifth or sixth day after the birth of a child, the goddess *Sati* is worshipped and near relations feasted. On the twelfth day the child is put in the cradle and named. The thread ceremony is performed with full Bráhma rites before the boy is ten years of age. Girls are married between nine and ten, and boys between fifteen and twenty. A hundred years ago widow marriage was common among Sonárs. It has since been discontinued though cases still occasionally occur. They claim to be Bráhmans, calling themselves Daivadnya Bráhmans and asserting that they rank as Bráhmans higher than Deshasths or Konkanasths. They worship all Hindu gods and goddesses. A peculiar article of their creed is hatred for the saint Agastya. This hate is so keen that they will not touch the *agastya* tree, *Aschynomene grandiflora*, or its flower, and dislike bathing in the sea, because Agastya is said to have once swallowed it. On ordinary occasions they call their own Bráhmans who are generally known as Sonár Bhats, but on great occasions, as at marriages, they usually seek the aid of Konkanasth or Deshasth priests. Social disputes are settled by the majority of votes at a meeting of the men of the caste. They send their boys to school and are a steady class, on the whole prosperous and well employed.

Tám bats.

TÁMBATS, or coppersmiths, are returned as numbering 487 souls and as found over the whole district except in Máhim, Dáhánu, Váda, and Bhiwndi. They are a Maráthi speaking people and like Sonárs claim to be Daivadnya Bráhmans. Their commonest surnames are Godámbe, Tribhuvne, Vágláne, Dándekar, Samel, Shringiri, and Vákde. They are clean, hardworking, and well-behaved, and make vessels of copper, brass and tin.¹ They own dwellings one or two stories high with walls of brick and tile roofs, and with a large veranda outside which is used as a workshop. Their houses are well supplied with metal vessels, bedding, carpets, and cattle. They eat fish and flesh, their daily food being rice, split rice, butter and vegetables. They dine in silk waistcloths, each

¹ The names of the chief articles are, *hándé, gháagri, pátele, ográli, pardál, tupeli, gadve, panchpátri, páli, top, 'ghangál, dabe, karande, bagunya, vátiya, kadai, velni, tava, táyatái, támbne, tálé, káltha, zúra, pohore, and jámb.*

Chapter III.

Population.

Craftsmen.
Támbata.

eating off a separate dish. Their feasts cost them from 6*d.* to 1*s.* 6*d.* (4-12 *annas*) a head. The men dress in a waistcloth, coat, waistcoat and turban, and the women in the full Marátha robe and bodice. Their boys are invested with the sacred thread before they are ten. Girls are married before they are ten and boys between fifteen and twenty. Their widows do not marry. They worship all Hindu gods especially the goddess Káli. They have Bráhmaṇ priests to officiate in their houses. From the competition of European copper and brass sheets, the coppersmiths have lost much of their former trade and income. They are either Smárts or Bhágvats, and have images of their gods in their houses. They settle social disputes at a meeting of the men of the caste. They send their boys to school but are not prosperous.

Players.

Players included four classes with a strength of 764 souls (males 463, females 301) or 0·09 per cent of the Hindu population. Of the whole number 163 (males 107, females 56) were Bháts, bards; 8 (males 6, females 2) Bhorpis, mimics; 51 (males 36, females 15) Ghadses, singers; and 542 (males 314, females 228) Guravs, temple servants.

Bháts.

BHÁTS are returned as numbering 163 souls and as found in Panvel, Váda, Murbád, and Sálsette. There are now very few in the district, and those apparently degraded ranking with Mhárs and attending Mhár weddings. They are said to have come from Shivgeh in Násik. They eat all meats except beef and drink liquor. They worship Mahádev, and go about begging and playing the drum and fiddle. A feast is given on the fifth day after a birth and the child is named by a Bráhmaṇ. They marry when they have the means, spending from £5 to £6 (Rs. 50 - Rs. 60) of which £2 to £2 10*s.* (Rs. 20 - Rs. 25) are paid to the girl's father. They do not call in a Bráhmaṇ and perform their own ceremony. Some bury and some burn. Those that bury lay the head to the south and the feet to the north.

Bhorpis.

BHORPIS, or BANURUPIS, that is the many-faced, are returned as numbering eight souls and as found only in Kalyán. They get their name from acting in such characters as a deity, a saint, a female devotee of the god Khandoba, a milkmaid, a messenger, and a woman in labour. They also act the part of certain animals as monkeys. They speak and look like Maráthás, and are wandering beggars and players. They carry no clothes or other stage property, but one day come dressed as a god, the next as a milkmaid, and again as a seer. The last of the characters is generally the female devotee who comes with a vessel to gather money. The number of these representations is not fixed. When done with one town they begin in another. They are excellent dancers and singers. Some of them are eunuchs. In house, food, dress and religion, they do not differ from Maráthás. They suffer from the competition of Bráhmaṇs and other actors, and are not prosperous.

Ghadses.

GHADSES are returned as numbering fifty-one souls and as found only in Karjat and Panvel. Their surnames are Sálunke, Jádhav, Povár, More, Dáyde, and Bhosle. In appearance, speech, dress,

Chapter III.
Population.

Players.
Guravs.

character and customs, they are Maráthás. They are players and singers and earn but a scanty living.

GURAVS are returned as numbering 542 souls and as found over the whole district except in Váda. They speak Maráthi. They are clean in their habits and are good musicians. They serve at the shrines of the village gods, and live on the villagers' offerings of food and grain. They live in thatched huts, have copper and brass vessels, and own cows and oxen. They do not eat flesh and their staple food is rice and pulse. The cost of their feasts varies from 10s. to £1 (Rs. 5-Rs. 10). They dress in a waistcloth, coat and turban, and the women wear the ordinary Marátha bodice and robe. They have no clothes in store. Some wear the sacred thread. Their chief god is Shiv. They ask Bráhmans to perform their religious ceremonies. They have no community and earn a very scanty living. They do not send their boys to school.

Servants.

Servants included three classes with a strength of 5358 souls (males 2844, females 2514) or 0·69 per cent of the Hindu population. Of these 861 (males 453, females 408) were Akarmáshes, bastards; 3157 (males 1857, females 1600) Nhávis, barbers; and 1040 (males 534, females 506) Parits, washermen.

Akarmáshes.

AKARMÁSHES, or bastards, also called Kadus, Sindes, and Lekávaes are returned as numbering 861 souls, and as found over the whole district except in Máhim and Murbád. The name Akarmáshes probably means eleven *máshás*, that is one *másha* short of the full *tola*.¹ Kadus meaning bitter, are the offspring of female slaves as distinguished from *Góds* sweet, the offspring of married women; Sindes children of fornication from *sindallei* fornication, and Lekávaes children of slave girls. They are divided into *asals*, regular, that is those born of a Marátha woman by either a Bráhman or a Marátha father, and *kamasals*, or irregular, those born of a Marátha woman in the keeping of a man of any other caste. In former times well-to-do Maráthás presented their sons-in-law with a woman of the Kunbi caste, who went with the bride to the bridegroom's house, and her children were termed *Akarmáshes*. They were formerly household slaves. Since slavery has been abolished they are free to do what they choose. The men are generally thin, weak, and rather good-looking, wearing mustaches, top-knots, and sometimes whiskers. They speak Maráthi, and are clean and sober, though idle and fond of dross. They are shopkeepers, masons, carpenters, blacksmiths, husbandmen, day labourers, and house servants. The well-to-do live in houses of brick and stone with tiled roofs, and the poor in huts thatched with straw and with reed walls. Their staple food is *náchni*, *vari*, rice, *tur*, vegetables and fish, and they sometimes eat the flesh of goats, sheep and fowls, and drink liquor. Their public feasts which are chiefly of rice-flour balls and cakes, cost them from £1 10s. to £2 10s. (Rs. 15-Rs. 25) for every hundred guests, and their holiday dinners cost them 6d. (4 *annas*) a head. The men wear a loincloth, a waistcloth, a coat and a three-cornered

Marátha turban, and the women the ordinary Marátha robe and bodice. The girls of this class are given in marriage to boys of the class whose mothers are of the same caste as the girl's father. They either bury or burn their dead, and allow their widows to marry. They are either Bhágvats or Smárts, and employ Marátha Bráhmaṇ priests to whom they show much respect. They keep the ordinary Hindu fasts and feasts. There has been no recent change in their beliefs or practice. Social disputes are settled at a meeting of the men of the caste. They do not send their boys to school, but most of them have constant though poorly paid employment.

NHÁVIS, or barbers, are returned as numbering 3457 souls and as found over the whole district. They belong to two classes, Konkanis and Ghátis or highlanders, that is Deccanis, who eat together but do not intermarry. Both have the same surnames, the commonest being Sant, Tupe, and Vyaváhare. They are a quiet orderly class, famous for their love of talking. They are barbers and musicians. They live in one-storied brick-walled houses with tiled roofs. They sometimes keep cattle and fowls. They eat fish and flesh and drink liquor. Their daily food is rice, rice bread, vegetables, and fish curry. On holidays they prepare cakes which cost them from 3d. to 4½d. (2-3 as.) a head, and on their caste dinners they generally spend from £2 to £3 (Rs. 20-Rs. 30). In-doors the men wear a loincloth, and out-of-doors, a waistcloth, a jacket or coat, and a Marátha turban. The women wear the Marátha robe and bodice. On the fifth day after a birth the goddess *Sati* is worshipped, and relations and friends are presented with betelnut and leaves. On the twelfth day the child is laid in the cradle for the first time and given a name. Boys are generally married between fifteen and twenty and girls between ten and twelve. The ceremony lasts for four days. They allow widow marriage. They worship the ordinary Hindu gods and seldom have images in their houses. Their priests are Marátha Bráhmans. They keep the ordinary Hindu fasts and feasts and settle their social disputes at meetings of the men of the caste. They do not send their boys to school and none of them have risen to any high position. Still they are on the whole prosperous. There are also some Gujarát Nhávis, but they stay for only three or four years and then go home.

PARITS, or washermen, are returned as numbering 1040 souls and as found over the whole district. They are either Konkanis or Deccanis, both of whom have the same surnames of which the commonest are Temkar, Chevulkar, Shirgávkár, and Páthankar. They resemble Kunbis in appearance and speak Maráthi. They are clean, hardworking, orderly, and hospitable. Their hereditary work is washing clothes. But they do not wash the clothes of Mhárs, Mángs, Chámhárs or Dheds, who wash their own clothes. They wash outside the village in some river or pond, and are paid ½d. (½ anna) for washing a coat and ¾d. (¾ anna) for washing smaller clothes, or at double this rate if the clothes are new. They are paid in cash or grain when they bring back the clothes, monthly, or once a year. The women and children help the men in their work. Besides washing they work as field labourers. Their

Chapter III. Population.

Servants.
Akarmáshes.

Nhávis.

Parits.

Chapter III.**Population.****Servants.****Parits.**

houses are like those of Kunbis, and they keep a bullock or two to carry the clothes. Except that the men wear a loose white turban, they differ little from Kunbis either in food or dress. As a rule they dress in their customers' clothes, and when asked the reason, say that clothes cannot be well washed till they are well soiled. They worship the ordinary Hindu gods and keep the usual fasts and feasts. Their household gods are Bahiri, Khandoba, Vágjái, and Kálkái, whom they worship occasionally. They have Marátha Bráhmaṇ priests and settle their disputes at a meeting of the men of the caste. They do not send their boys to school or try to rise to a higher position, still they have good employment and on the whole are prosperous.

Shepherds.

Shepherds included four classes with a strength of 2711 souls (males 1467, females 1244) or 0·35 per cent of the Hindu population. Of these 402 (males 216, females 186) were Bharráds; 1089 (males 588, females 451) Dhangars; 1157 (males 571, females 586) Kanádás.

Servants.**Bharráds.**

Bharráds, or **shepherds**, are returned as numbering 402 souls and as found over the whole district except in Bassein, Váda, Múhád, and Sálsette. They speak Gujaráti at home and Maráthi out-of-doors. They are a people of dirty habits, living in thatched huts, eating fish and flesh and drinking liquor. They do not touch one another while eating. The men wear a waistcloth, jacket, and Marátha turban, and the women the Gujaráti robe and bodice. The men spend their time in grazing and tending their flocks, and the women in looking after household affairs. They allow widow marriage and worship the ordinary Hindu gods, but have no images in their houses. They keep all Hindu fasts and feasts, and there has been no recent change in their beliefs or practice.

Dhangars.

Dhangars, or **shepherds**, are returned as numbering 1089 souls and as found over the whole district except in Dáhnú and Váda. They are larger and better looking than any of the other hill tribes. Their story is that their forefathers came from the Deccan and were shepherds, till they found that the sheep did not stand the damp cold of the south-west monsoon. They are divided into Khutekari Dhangars who make blankets, Gayli Dhangars who keep cows and buffaloes and sell them and their milk and butter, and Mendhe Dhangars who are shepherds and goatherds. They eat together but do not intermarry. The commonest surnames are Ámbáde, Gore, Dhebe, Jhore, Kokre, and Kharáde. They are dark and dirty, but hospitable and well-behaved. They have a great name for their skill in foretelling rain and other changes of weather. In house, dress and food, they differ little from Kunbis. They marry their children between five and fifteen, and allow their widows to marry. They bury their dead, a few raising tombs over their graves. Among some of them the funeral rites are performed near a stream or a pond by Kumbhárs, who are given either a cow or 10s. (Rs. 5) in cash, others employ Lingáyát priests who are said to have come with their forefathers from the Deccan, and a third set are said to employ Bráhmans. Their gods are Khandoba, Tukái, Janái, Vágjái, and Mhasoba. They also worship the village gods.

GAVLIS, or cowkeepers, are returned as numbering 1157 souls and as found over the whole district except in Bassein, Máhim, Dáhánu, and Murbád. They are divided into Dábholis and Chevlis. Among the Dábholis the commonest surnames are Pavár, Bherre, Patkar, Sáve, Ghátval, Máhádik, Gáyakar, Khedekar, Karanjkar, Kilje, Chogle, Dhage, Darge and Sámgle, and among the Chevlis, Vádval, Ghosálkar, Mhaitar, Pádge, Barad, and Shingrut. They look like Maráthás and speak Maráthi. They are dirty in their habits, but hardworking, orderly and thrifty. Some are husbandmen, others keep cattle in towns and sell milk and curds. Their houses are of mud and stone, and they have a good store of brass vessels. The men wear a waistcloth and the women a robe and bodice. Out-of-doors they wear blankets and turbans, and seldom shoes. Their food is rice, split pulse, pulse, and vegetables. They eat from brass dishes two or three from the same dish. On feast days their special dishes cost about 4½d. (3 annas) a head. On these occasions they eat by themselves each party bringing their own dish. On the fifth day after a birth they have a ceremony called *páchvi*, when the mother fasts in the name of the goddess *Sati*, and on the twelfth they have another called *bárase*. In the evening a winnowing fan with five *rui* leaves stuck to it, is placed leaning against the wall in the mother's room, and on the leaves are drawn pictures of the goddess *Sati*. Near the fan is placed a grind stone *páta*, and on it five lighted rice-flour lamps, a cocoanut, betelnut and leaves, cooked gram and *vál*, and rice flour cakes *mutki*. After these have been worshipped, the guests and the household are presented with pulse cakes *ghugryás*, and the brows and hands of five married women are rubbed with red powder *kunku*, and turmeric *halad*, flowers are put on their heads, and they are worshipped. The mother now breaks her fast. Next day the goddess and her offerings are thrown into a stream or pond. Boys are generally married between fifteen and twenty, and girls before they reach womanhood. The earliest age at which children are married is four in the case of girls and five in the case of boys. They either bury or burn their dead and allow widow marriage. They worship all the Hindu gods especially the god Krishna, but they do not hold their priests in much respect. They keep the ordinary Hindu fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes at a meeting of the men of the caste. Caste authority has not grown weaker. They are a steady class and do not send their children to school.

Chapter III. Population.

Shepherds.
Gavlis.

KÁNÁDÁS, returned as numbering sixty-three souls, are divided into Lingáyats, Hatkars, and Tilvars. They are graziers, found in Mokháda and Sháhápur. They speak Kánarese among themselves. Most of them belong to Ahmednagar or Násik, and come to Thána for the fair-season grazing. But some are settled in the district, and one at least holds the office of village headman. The marriage day is settled by a Bráhmaṇ, and turmeric is rubbed on the bodies of both the boy and the girl at their respective houses; a booth is set up and a dinner given. On the marriage day a cloth is held

Kánádás.

Chapter III.**Population.****Shepherds.****Kanaddas.**

across the middle of the booth. The boy stands on one side and the girl on the other. Taking the girl's closed hands into his, the boy keeps holding her hand until a calf which has been tied separate from its mother is let loose, and begins to drink its mother's milk. Immediately the guests clap their hands, crying *Har! Har!* the cloth is pulled to one side and the marriage is completed. They bury their dead with the head to the south, and with a copper or silver coin in the mouth. Their chief gods are Khandarao and Somdev, and their great religious festival is cocoanut-day.

Fishers.

Fishers and Sailors included six classes with a strength of 27,093 souls or 3·53 per cent of the Hindu population. Of these 2087 (males 1119, females 968) were Bhois, river fishers; 280 (males 209, females 71) Khárvis, sailors; 3051 (males 1749, females 1302) Máchhis, sea-fishers; 10,718 (males 5396, females 5322) Mángelás: 2957 (males 1274, females 1683) Mitne Máchhis, and about 8000 other Kolis.

Bhois.

BHOIS are returned as numbering 2087 souls and as found over the whole district except in Máhir, Dáhanu, and Murbád. They are divided into Kháre or salt water, and Gode or fresh water, Bhois, who neither eat together nor intermarry. They speak incorrect Maráthi, and are hardworking and stingy. They are said formerly to have been palanquin-bearers, but they now live by fishing with nets. They live in small crowded thatched huts that smell strongly of fish. Their daily food is rice and split pulse, dried fish, and occasionally mutton. They drink spirituous liquor. Their caste dinners cost them 3*d.* (2 *as.*) a head. The men wear a loincloth, a waistcloth, a woollen sleeveless jacket and a cap, or occasionally a turban, worth altogether about 4*s.* (Rs. 2). The women wear the ordinary Marátha robe and bodice together worth from 2*s.* to 6*s.* (Rs. 1 - Rs. 3). On the third day after a birth the goddess *Satvái* is worshipped, and on any day convenient to the parents, the child is named by a Bráhma astrologer who has been told the day and the hour of its birth. Among them girls are married between eight and twelve, and boys between sixteen and twenty-five. The girl's father gives the boy's father about £2 (Rs. 20), and the boy a turban worth about 4*s.* (Rs. 2). Castofellows are given a dinner of mutton and pulse cakes, and the Bráhma priest who officiates gets 5*s.* (Rs. 2-8). The marriage expenses vary from £2 10*s.* to £4 (Rs. 25 - Rs. 40). When a Bhoi dies, a little water mixed with sugar is put into his mouth and the body is bathed with cocoanut oil and milk, the brow rubbed with turmeric and red powder, and the body carried accompanied by music either to be burned or buried. A caste dinner is given on the twelfth day after death. They allow widow marriage. They worship the ordinary Hindu gods, but chiefly Khandoba and Bahiri. They have images of their gods in their houses, but worship them on holidays only. Cocoanut-day *Nárliporníma* (August-September), *Gavri* (August-September), and *Shimya* (February-March) are their chief holidays. On Cocoanut-day they meet, and, going to the shore, worship the sea. On leaving their houses they think it unlucky to meet a Bráhma or a cow. They treat their priests who are Bráhmans with great respect.

Social disputes are settled by the elders of the caste. They are a poor class and do not send their boys to school.

KHÁRVIS are returned as numbering 280 souls and as found in Panvel, Máhim, Sálsette, and Kalyán. They speak Gujaráti, and come as sailors in coasting vessels and work in salt pans. They do not bring their families.

MÁCHHIS are returned as numbering 3051 souls and as found in Bassein, Panvel, Máhim, Dáhánu, and Sháhápur. They speak Gujaráti at home and Maráthi out-of-doors, but their pronunciation of neither language is correct. They are dirty in their habits and fond of strong drink. They fish, let boats on hire, serve as sailors, and labour. They live in houses with tiled or thatched roofs and walls of mud or unfired brick. Most of them own a few metal vessels. They have no cattle. Their every day meals are of rice and fish, and their feasts cost them from £1 10s. to £5 (Rs. 15 - Rs. 50). On holidays they spend about 2s. (Re. 1) on drink. The men wear a waistcloth, a coat and cap, and the women a robe and bodice. They worship Māruti, have their marriages performed by Bráhmans, and keep the ordinary Hindu fasts and feasts. Their headman, or *pútil*, settles social disputes. Caste authority has not diminished of late years. They are a poor class and do not send their boys to school.

MÁNGELÁS are returned as numbering 10,718 souls and as found in Máhim, Dáhánu, and Sálsette. They have no sub-divisions, but have such surnames as Niják, Dhana, Kinhi, Máro, Somte, Páglhar, Náik, and Chodhre. Though slim they are strongly made and dark, and do not shave the top of the head. They speak Maráthi but indistinctly, and with the use of many Gujaráti words.¹ They are hardworking but dirty, and neither sober nor thrifty. Like other fishers their power of abuse is proverbial.² They are fishermen and coasting traders and labourers. Their every day food is *náchni, vari*, and rice, but they use fish and flesh and drink liquor. Their caste feasts are of rice, vegetables, fish and liquor, and cost about 6d. (4 as.) a head. On holidays they prepare rice cakes. They live in houses with walls of split bamboos plastered with mud and cowdung, and seldom have copper or brass vessels. At home the men dress in a loincloth, and out-of-doors, in a waistcloth, jacket, and red broadcloth cap. On great occasions, instead of a cap, they wear a turban. The women, both at home and abroad, wear a bodice and the ordinary Maráthi robe wound round the waist and thighs, but not so tightly as Koli women. They sell the fish and work as labourers. On the twelfth day after a birth they worship the goddess *Satvái*, the ceremony costing about 6d. (4 as.). Their girls marry between eight and fifteen, and their boys between twenty and twenty-five. No money is paid to the girl's father. The time for the celebration of a marriage is sunset, and the priest, a Palshe Bráhmaṇ, is paid

Chapter. Population

Fishers.
Khárvís.

Máchhis.

Mángelás.

¹ Thus for 'Where did you go?' they say, '*Kain gela hotas*,' instead of *kothe gela hotás*; for came they say *áilo*, instead of *álo*; for school *shááli*, instead of *sháala*; for morning *tyáálo*, instead of *sakáli*; and for I am hungry, *mana bhuk nángli*, instead of *mala bhuk lagli*.

² 'The child is a Mángela' is a phrase in common use to describe an abusive boy.

Chapter III.

Population.

Mitne
Máchhis.

from 2s. to 3s. (Re.1 - Re.1-8). The cost of a marriage varies from £5 to £7 10s. (Rs. 50-Rs. 75). They are Smárta, and have no images of their gods in their houses. There have been no recent changes in their beliefs. They have a headman, *pátíl*, who settles social disputes at caste meetings. They are a poor class and do not send their boys to school.

MITNE MÁCHHIS are returned as numbering 2957 souls and as found only in Dáhánu. They speak Gujaráti at home and Maráthi out-of-doors. They are honest and hospitable but neither cleanly nor sober. They are husbandmen and fishermen. They live in thatched huts with walls of reed plastered with mud. They have hardly any furniture but earthen pots. They eat fish and the flesh of sheep, goats, and wild hog, and drink liquor. They do not touch one another while dining. Their caste feasts cost them from £2 to £5 (Rs. 20 - Rs. 50). On holidays they spend about 1s. (8 as.) on liquor. They wear a loin-cloth, a cap or turban, and a blanket wound round the body. Their women wear a robe with one end drawn over their breast and back. Widow marriage is allowed. They do not worship Vishnu, Shiv, or other Hindu gods but only Chaitya and Hirva. They have no images in their houses and employ no Bráhmans or other priests to officiate for them. They keep all the Hindu holidays, and there has been no recent change in their belief or practice. They have a headman, *pátíl*, who settles social disputes and punishes the breach of their rules by excommunication. They are a poor class and do not send their boys to school.

Son Kolis.

SON KOLIS, that is perhaps the younger or later-come Kolis,¹ with an estimated strength of 8000 souls, are found chiefly along the coast south of the Vaitarna. They are probably a tribe of Kolis who have mixed with foreign settlers from beyond the sea.

They are a short sturdy class with powerful shoulders and arms, many of them with a strong tendency to fatness. They vary much in colour, but on the whole are somewhat fairer than the Kunbis. Some of the men have handsome faces, and many of them, though coarse featured, have frank and kindly expressions. Many of the women when young are comely and good-looking, and on festive occasions dress with much neatness and taste. The men wear the top-knot and mustache and some of them whiskers. They shave the head once a fortnight. They speak Maráthi, but with many strange words and so curious an accent that what they say to each other is most difficult to make out. They pronounce the *l* as *r*, *l* as *l*, and *n* as *n*. They are hardworking, hospitable, and honest, always ready to pay their debts. They are not a saving people, being much given to drink. They are fishers, sailors, husbandmen, and labourers. Their houses do not differ from Kunbi houses. Few of them eat the porpoise *gáda*, alligator *magar*, *kend hesál*, whale *devmása*, *pákat*, *mormása*, *maka*, *vedi*, *topi*, *minner*, *kásne*, *gúja*, or *mushi*. Except these all fish are eaten and of other animals fowls, goats and sheep, but no wild animals nor any bird except the

¹ Other derivations are from *Son* red or from *Sonag* or *Son* a stranger.

farm-yard fowl. On fast days they eat neither fish nor flesh and drink no liquor. Their daily food is rice, *náchni* bread, pulse, and fish. The men wear a loincloth, and out-of-doors a waistcloth, woollen jacket, and a red broadcloth cap. Their women wear a loose long-sleeved bodice and tightly wound robe that does not fall lower than the knee. They have glass bangles on the left hand only. At their weddings the bangles intended for the right hand are consecrated and thrown into the sea, the ocean being invoked to take care of the husband and keep the woman from becoming a widow. Instead of these glass bangles they wear silver bangles. Their girls are married after they are eighteen and their boys after twenty-two. They burn their dead, allow widow marriage, and practise polygamy. They worship the ordinary Hindu gods, observe the usual fasts and feast and employ Bráhmans as their priests. They make pilgrimages to Benares, Násik, Pandharpur, and Jejuri. Their family gods are Khandoráo, Bhaváni, Bhairav, Bábdov, Vir, Kálkái, Cheda, and Márubái. The images of these gods and spirits are kept only in the houses of some of the older men of their tribe, where the rest go daily to worship bowing before them and pray for daily bread and raiment. After the prayer the worshipper takes a pinch of turmeric, *bhandár*, or ashes, *vibhut*, rubs it on his brow, and goes home. They have headmen called *pátils*, who, along with the men of the caste, settle social disputes. The head of the tribe is known as the *Vágh Pátíl*, and lives at Alibág in Kolába, whence the Thána S. Kolis say they originally came. He had formerly very great power, but his authority has of late declined. The village headmen are known as his *shishyas* or disciples. A few send their boys to school. Most of them have a good market for their fish, and on the whole are well-to-do.

Labourers and Miscellaneous Workers included ten classes with a strength of 18,383 souls (males 9586, females 8797) or 2.40 per cent of the Hindu population. Of these 13,088 (males 6472, females 6616) were Bhandáris, palm-juice drawers; 581 (males 299, females 282) Buruds, bamboo-workers; 331 (males 214, females 120) Ghátis; 75 (males 35, females 40) Ghisádis, tinkers; 15 (males 8, females 7) Halváis, sweetmeat-makers; 1084 (males 523, females 561) Kálans, toddy-drawers; 289 (males 161, females 128) Khátiks, butchers; 4 (males 2, females 2) Lodlis; 2200 (males 1530, females 670) Pardeshis; and 713 (males 342, females 371) Phudgis.

Labourers.

BHANDÁRIS, or palm-juice drawers, from the Sanskrit *manchúrik* a distiller, are returned as numbering 13,088 souls and as found over the whole district except in Murbád and Bhiwadi. They are said to have been brought from Goa by the Portuguese. But this is unlikely, and their own story is that they came to the Konkan with Bimb. They seem to be Ágrís with a larger share of foreign blood. They are divided into Kirtes, Sindes, Gávads, and Kirpáls, of whom the Sindes and Gávads eat together and intermarry. The Kirtes draw cocoa-palm juice and are considered the highest division, the Gávads who tap brab-palms come next, and the Kirpáls are the lowest. Kirpáls were once Christians, and perhaps get their

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Bhandáris.

name from *kriyapál* meaning allowed to make use of Hindu rites. Among Bhandáris the commonest surnames are Surve, Jádhav, and Kadam. They speak Maráthi and are middle-sized, fairer than Kunbis, and good-looking, some of them with very intelligent faces. Many are remarkably well made and muscular; their women are fair, short, and good-looking. Their hereditary occupation is palm-juice drawing and distilling, but since (1877) the recent rise in the palm tree cess, many have become husbandmen and labourers. They live in tiled or thatched houses with mud or stone walls, and have a few copper and brass vessels and some cattle. They eat fish, the flesh of sheep, goats, tortoises, and fowls, and drink liquor. Their every day food is rice, rice bread, and rice broth, *ámbil*. Their public feasts cost them from 10s. to £5 (Rs. 5 - Rs. 50), and their special holiday dishes of mutton and liquor about 2s. (Rs. 1) a family. They daub their brow, chest and arms with white sandal. When at work they wear a loincloth and sometimes a scarlet waistcoat and a cloth skull-cap. They are often seen with a hollow gourd full of palm-juice on their head, and they always carry on their left thigh a heavy broad-bladed tapping knife hanging to a cord wound round the waist. They sing while they tap the trees. They are fond of gay clothes, and, on festive occasions, the men wear a silk-bordered waistcloth, a waistcoat, a shouldercloth, and a loosely folded Marátha turban. Their women wear the ordinary Marátha robe and bodice, and, out-of-doors, a waistcloth folded about six inches square is laid on the head. They are fond of docking their hair with flowers, and walk with a firm spritely step. On the fifth day after a birth the goddess *Satvái* is worshipped, and friends and relations are treated to liquor; on the twelfth day the child is laid in the cradle and named. They allow widow marriage. They worship the ordinary Hindu gods, and, of the local deities, chiefly Cheda to whom they offer goats and fowls. They keep all Hindu fasts and feasts, fasting especially on the fourth of *Bhádrapad* (August-September). There have been no recent changes in their beliefs or practice. They have a headman, called *mukádam*, who settles social disputes. Their craft is declining and few of them send their boys to school.

Buruds.

BURUDS, or basket-makers, are returned as numbering 581 souls and as found over the whole district except in Máhim and Dáhanu. They are generally dark and speak incorrect Maráthi. They are said to have come into the district from Násik. They are hardworking and well-behaved, but drink to excess. They make bamboo and rattan baskets, cases, screens, and mats. They generally live in lodging houses, *cháls*. They eat fish and flesh and drink liquor. Their every day food is rice, rice and *bájri* bread, vegetables, and dried fish. At their feasts they have wheat cakes, rice-flour balls, milk boiled with rice, pulse cakes, mutton, and liquor. These dinners cost them from 3d. to 4½d. (2-3 annas) a head. The monthly expenses of a man, a woman, and two children, vary from 8s. to 12s. (Rs. 4 - Rs. 6). At home men wear a loincloth, and out-of-doors, a waistcloth, jacket, coat, and Marátha turban; the women wear the ordinary Marátha bodice and robe. Girls are married between seven and twelve, and boys between fifteen and twenty-five. The cost varies

from £2 to £5 (Rs. 20 - Rs. 50). They either bury or burn their dead. On the third day the corpse-bearers are given a dinner of rice and split pulse. On the tenth day a Bráhmán is called and rice balls are offered to the spirit of the dead. On the thirteenth the Bráhmán is given uncooked rice and money, and the cast fellows have a dinner of rice and pulse. They allow widow marriage. They worship the ordinary Hindu gods, especially Khandoba, Bahiri, and Bhaváni, whose images they keep in their houses. They observe the ordinary fasts and feasts, and show great respect to their Bráhmán priests. They have no headman, and settle social dispute at a general meeting of the men of the caste. They are fairly off, but do not send their boys to school.

GHÁTIS, literally highlanders, including Deccan Marátnás, Kunbis, Kolis, Mhárs, and Musalmáns, are returned as numbering 334 souls and as found in large towns. They work as porters, lime-quarrymen and gardeners, and most of them go back to the Deccan for the rains. Some have settled in the Konkan, and a few in Thána have made fortunes as grass dealers.

GHISÁDIS, or tinkers, numbering seventy-five souls, are found in Panvel, Karjat, and Kalyán. Their commonest surnames are Chalukya, Povár, Solanke, Chavhán, and Padolkar. Strong and dark, the men wear a tuft of hair over each ear, a top-knot, and mustaches, and if their parents are alive, a beard. They speak Maráthi. They are hardworking but dirty in their habits, intemperate, and hot-tempered. They are wandering blacksmiths and tinkers. They own no dwellings but live in the open air, sometimes stretching a blanket over their heads as a shelter from the sun and cold. During the rains they live in hired thatched huts. They have a few brass and copper vessels, and most of them have a servant to help them in their calling. They own cattle and eat fish and flesh, and drink liquor. Their daily food is rice, split-pulse, vegetables, and fish curry. Three or four of them eat from the same plate. For their feasts they prepare dishes of mutton and wheat cakes. Each man brings his own dinner plate, and the feast costs about 4½d. (3 annas) a head. The men wear a waistcloth, jacket and cap, and occasionally a turban; and the women the common Marátha bodice and robe. They have no clothes in store. A ceremony called *páchvi* is performed on the fifth day after a birth, and another called *bársa* on the twelfth. The marriage age for both boys and girls is between twelve and twenty-five. They allow widow marriage. They are Hindus, worshipping the ordinary Hindu gods and keeping the regular fasts and feasts. Their chief fasts are *Ekádashi* (October - November) and *Shivarátra* (February - March), and their chief feasts *Dasra* (September - October) and *Shimga* (February - March). They have no headman and settle all social disputes at meetings of the men of the caste. Their wives and children help by blowing the bellows and gathering pieces of old iron. They are a poor class and do not send their boys to school.

HALVÁS, or sweetmeat-makers, are returned as numbering fifteen souls. They are found in Bassein and Máhim. Some are Akarmáshes and others Pardeshis. They are dark and wear three-

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Halodis.

tufts of hair, one behind each ear and one on the crown of the head. They have mustaches but no whiskers. Their home speech is Hindustāni, and out-of-doors, an incorrect Marāthi. They are working but dirty in their habits, and intemperate, smoking *ganja* and *hemp*. They make and sell sweetmeats. They live in middle class houses with walls of brick and stone and roofs of thatch or tile. They have metal and earthen vessels, blankets, and bedding. They have servants or shop boys, and keep cattle but not horses. They do not eat fish or flesh. Their daily food is rice, millet, wheat, butter, and vegetables. Each eats by himself out of a metal dish, and they do not touch each other while eating. In large dinner parties, which cost about 7½d. (5 annas) a head, their best dishes are of cocoa milk, sugar and wheat bread, *shirāpuri*. The men wear a waistcloth, waistcoat and turban, and the women, who are apparently Thāna Marāthās or Kunbis, wear the ordinary Marātha robe and bodice. Their out-door and ceremonial dress differs from their in-door dress only in being more costly. They perform ceremonies on the sixth and twelfth days after a boy's birth, and gird him with the sacred thread when he is ten years old. They burn their dead. They are Hindus, worshipping the ordinary Hindu gods and having images in their houses. Their priests are Śārasvat Brāhmins. There has been no recent change in their belief or practice. They have no headman and settle social disputes at a meeting of the men of the caste. They send their children to school, but are a poor class.

Hamāls.

HAMĀLS are returned as numbering ninety-two souls and as found only in Bhivndi. Inquiry has shown that these *hamāls* do not form a special class but are Kunbi carriers and labourers.

Kālans.

KĀLANS, or distillers, are returned as numbering 1084 souls and as found over the whole district except in Basscin, Māhim, and Shāhāpur. They say they take their name from the goddess Kālīka who entrusted to them the work of preparing liquor. They are also called Kalāls. They are supposed to have come from Upper India through Gujarāt, but their home speech is now Marāthi. They are hardworking, honest and sober, but dirty in their habits. They were formerly palm-juice drawers, distillers and liquor-sellers, but most now serve as day labourers and field workers. They live in thatched huts and have a small store of brass and copper vessels. They have cows, oxen, and buffaloes. They eat rice, vegetables, fish and flesh, and drink liquor. Each eats from a separate plate. Their favourite dish is rice-flour balls, and they spend from 10s. to £1 10s. (Rs. 5 - Rs. 15) on their feasts. The men wear a waistcloth, jacket and Marātha turban, and a second waistcloth hanging from the shoulder. The women wear the ordinary Marātha bodice and robe. They allow widow marriage. They have no images in their houses. They reverence the ordinary Hindu gods, but Bahiroba and Khandoba, Bahiri and Devi, are their chief objects of worship. Their priests are Marātha Brāhmins. They have a headman who settles caste disputes in presence of the castemen. They are a poor class and do not send their boys to school.

Khātiks.

KHĀTIKS, butchers, are returned as numbering 289 souls and as

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found over the whole district except Máhim, Dáhanu, Sálsetto, and Kalyán. They are Hindus and sell mutton only. In food, dress, religion, and customs they resemble Maráthás.

LODHIS are returned as numbering four souls and as found only at Sálsetto.

PARDESHIS, literally foreigners, chiefly Bráhmans and Rajputs from Upper India, are returned as numbering 2202 souls and as found over the whole district. They are strong, dark and tall, occasionally wearing a beard and long hair and sometimes shaving the head and face. They speak Hindustáni, and are clean, honest, sober and proud. They serve as messengers and watchmen to moneylenders, bankers, and liquor-sellers; some keep sweetmeat, par-hed-grain and fruit shops, and some of the Bráhmans act as priests to men of their own country. They own no houses. They eat wheat bread once a day in the afternoon. Each man cooks, with his own hands, on a separate hearth, as the proverb says, 'Eight Pardeshis, and nine hearths.'¹ They wear a waistcloth reaching only to the knee, a jacket, and a cap. A few bring their wives with them; these wear a petticoat and bodice, and out-of-doors, an upper robe worn so as to hide the face. As a rule the men come to the Konkan alone, and either marry or keep as mistresses Konkan women, chiefly Kunbis by caste, who continue to dress in Maráthá fashion. It is not uncommon for a Pardeshi even after a woman has borne him children to leave her and go back to his own country. On the birth of a child they distribute money among their Bráhmans, and on the sixth day give the child a name. They are mostly Smárts in religion, and as a class, are fairly off. Other Hindus from Upper India, chiefly Nhávis or barbers, Dhobis or washermen, and Mochis or shoemakers, are found in small numbers. They are generally known by the name of their calling with the word Pardeshi placed before it, as Pardeshi Nhávi or Pardeshi Mochi.

PHUDGIS are returned as numbering 713 souls and as found in Máhim and Bassein only. They are dark, weak, and speak incorrect Maráthi. They are dirty, idle, harsh-tempered but hospitable. They serve as day labourers, and a few as house servants. In food and dress they resemble Kunbis. Their priests are Palshe Bráhmans. They worship Máruti and Cheda, but have no images in their houses. They observe Hindu fasts and feasts, and their disputes are settled by the head of the caste. They are a very poor people.

Early Tribes² included fourteen classes with a strength of 253,562 souls (males 129,512, females 124,050) or 33·10 per cent of the Hindu population. Of these 26 (males 24, females 2) were Bhils; 2890 (males 1318, females 1577) Dhodiás; 8595 (males 3633, females 4962) Dublás; 34,029 (males 16,611, females 17,418) Káthkaris or Káthodiás; 72,612 (males 36,180, females 36,432) Kolis; 4584 (males 2873, females 1711) Konkans; 106 (males 54, females

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¹ The Maráthi runs, '*Áth Pardeshi, nav chule.*'

² Contributed by Mr A. Cumine, C. S.

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52) Pháse Párdhis; 65 (males 35, females 30) Ráikaris; 13 (males 7, females 6) Rámoshis; 55,674 (males 28,638, females 27,036) Thákurs; 341 (males 167, females 174) Vadars; 16 (males 7, females 9) Vághris; 4596 (males 2385, females 2211) Vaitis; and 70,015 (males 37,585, females 32,430) Várlis.

There is much difference in the character and condition of these tribes. The sea or Son Kolis and Vaitis are vigorous and prosperous, the Ágris and the hill or Malhári Kolis, though drunken, are steady workers, shrewd, thrifty, and fairly prosperous; the Thákurs are willing workers, orderly and fairly sober, and some of them well-to-do; the Várlis, Dublás, and Dhodiás are idler and less sober than the Thákurs, fewer of them are well-to-do, and a larger number are extremely poor; and the Káthkaris are the poorest and least hopeful, drunken, given to thieving, and unwilling to work except when forced by hunger.

At the beginning of British rule (1818) the hill tribes, among whom Kolis, Bhils, Káthkaris, and Rámoshis are mentioned, were 'most degraded'. They gained a scanty living by tilling forest glades and by hunting. But their chief support was plunder. They lived in small cabins in the heart of the forests, and were not only wretched themselves but kept the villagers in a state of alarm. With the view of improving their condition, the reduction of one-half of their assessment was sanctioned in several of the wild north-east districts.¹ In 1825, according to Bishop Heber,² who had his information from Mr. Elphinstone, the charcoal burners of Sálsette, probably Káthkaris, were so wild that they had no direct dealings with the people of the plains. They brought headloads of charcoal to particular spots whence it was carried away by the villagers who left in its place a customary payment of rice, clothing, and iron tools. About ten years later Major Mackintosh (1836) described the Káthkaris as great thieves, stealing corn from fields and farm-yards, committing robberies in the villages at night, and plundering lonely travellers during the day. Their circumstances were often desperate. Such was their craving for drink that if one passed a liquor-shop without either money or grain, he would most likely pawn the only rag on his body and go home naked.³

Under British management the wild tribes were gradually forced to give up their life of plunder, and many of them settled to tillage and labour. Between 1835 and 1840 inquiries connected with the reduction of assessment showed that among the wilder tribes of Murbád, though the Káthkaris were idle vagrants given to liquor and stealing,⁴ the Thákurs were a quiet peaceable race living by themselves, many of them well-to-do, some of them breeding cattle and others devoting themselves to upland tillage. Still, except in some villages where they had lived for generations and were well

¹ MS. Sel. 160, 6, 659-663; and Rev. Rec. 700 of 1836, 232-234.

² Heber's Journal, II. 186.

³ Trans. Bom. Geog. Soc. I. 328.

⁴ Mr. G. Coles, 5th April 1837; Rev. Rec. 775 of 1837, 145-146. Mr. Davies in another place (8th April 1836, Rev. Rec. 746 of 1836, 273-274) speaks of the Káthkaris as poor ignorant savages who never lived in houses, went about making baskets, tilling where they were least molested, and too often robbing and plundering.

housed, the Thákurs were an unsettled tribe ready to change their hamlets if a child sickened, or a cow or two died. Both tribes are described as wearing scarcely any clothes, eating the coarsest food, savages who loved indolence and dissipation, had no idea of providing for the future, and spent in drink what small sums they made.¹ There was much difference of opinion as to whether it was advisable to lessen their payments. Government held that the concession granted ten years before had failed and that the people's wretchedness was as great as it could have been under any circumstances.² Mr. Williamson the Revenue Commissioner, on the other hand was of opinion that both in Gujarát and Khándesh the free grant of land to the hill tribes had been followed by the best results; he admitted that, in Thána, improvement had so far been slow, but urged further concessions with the object of bringing the hill tribes to settle as husbandmen.³ Mr. Williamson's views prevailed, and, in 1838, to tempt them to settle to steady work, the Káthkaris were given land at specially low rates, and those who grew the best crops were rewarded with presents of goats, cows, bullocks, and tools.⁴ The custom which still continues in Karjat, was also introduced of granting Káthkaris small patches of hill land free of rent. At this time (1838) they were described by Dr. Wilson as the most degraded natives he had ever seen. Their dwellings were miserable beyond belief, and though they received considerable sums for their catechu, they were so utterly improvident that they were often forced to feed on the most loathsome food. They were depraved as well as debased, and were particularly given to drunkenness. In 1839 Dr. Mitchell described their women and children as gaunt and half famished, and their dwellings as wretched in the extreme, mere huts little better than the open air.⁵

The Várlis in the north-west of the district were considerably better off. They were unshaven, and slightly clothed, lived in small bamboo and bramble huts, and seem to have been shunned by other castes. At the same time they grew pulse and gram, reared a number of fowls, earned a little as wood cutters, and though immoderately fond of smoking and drinking were in comfortable circumstances.⁶

Under the Maráthás many of these tribes had been the bondsmen of the Pándharpeshás or high caste villagers. The name of bondage ceased with the introduction of British rule. But with many of the more settled of the wilder tribes the reality of slavery remained, and their nominal freedom only served to bring them under new and harder masters. Formerly their masters used to pay their marriage expenses. Now they had themselves to find the funds.

¹ Mr. Coles, Rev. Rec. of 1837, 144, 145; Rev. Rec. 700 of 1836, 232-234.

² Rev. Rec. 700 of 1836, 232-234.

³ 21st December 1836; Rev. Rec. 775 of 1837, 3-5.

⁴ Mr. Coles, 18th September 1838; Rev. Rec. 975 of 1839, 119.

⁵ Dr. Wilson's Aboriginal Tribes, 17-18.

⁶ Dr. Wilson gives as their head-quarters the country included by a line drawn from Daman to Jawhár and south-east from Jawhár to Dáhnú. They were not found in the coast strip about seven miles broad. J. R. A. S. VII. 24. (Aboriginal Tribes, 11).

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And, as almost none of them had the necessary forty or fifty rupees, most of them had to pledge their labour for a term of years. This term of years, through the borrower's carelessness and the lender's craft, often developed into lifelong and sometimes into hereditary servitude.¹ The less settled of the forest tribes continued for a time to earn a scanty living by making catechu and raising coarse hill grains from forest clearings. But these practices, though well suited to the ways of the wild tribes, worked such havoc among the forests, that in 1840 it was determined to discountenance and by degrees to stop them. The making of railways and the great demand for timber in Bombay during the American war for a time (1860-1866) gave much employment to the forest tribes. But the railway work was soon over, and as the timber had been cut without system, thrift, or check, the forests were so stripped that some had to be closed for years, and, in all, strict conservancy had to be enforced.

- In 1877 inquiries showed that the Kolis and Ágris, though their love for drink kept them poor, were vigorous, well employed, and fairly prosperous; and that the degraded state of the Káthkaris was chiefly due to their unwillingness or unfitness for steady work, their love of pilfering, and their passion for drink. Among Várlis and Thákurs a greater number had of late settled to husbandry and labour, and on the coast and along the main lines of traffic many were well-to-do and some were prosperous.² Still a considerable number of the wilder section of both these tribes were suffering from the strictness of the forest rules, and, though willing to work, they had much difficulty in finding employment. At the same time it did not seem advisable to introduce any special measure on their behalf. The severest pressure of the forest conservancy was over. And the freer working of the forests, which would be possible after a few years more of systematic conservancy would furnish a larger supply of suitable employment, while the gradual opening of the country by roads would help them to overcome the shyness which had hitherto kept the people of the more secluded settlements from seeking work in the larger towns.³

Bhils.

BHILS are returned as numbering twenty-six, one in Karjat, one in Kalyán, and twenty-four in Sálsette. They were probably labourers and beggars who had come into the district from Khándesh or Násik.

Dávárs.

DÁVARs are not found in Thána. But there are two or three families in a hamlet in the Jawhár state within two hundred yards of the British border. No others are found anywhere in the neighbourhood, and the Dávárs of Moho say that their

¹ Mr. H. Boswell, C. S., 27, 26th March 1859.

² Mr. Nairne wrote (3231 of 1877, 12th September), 'No one who reads Dr. Wilson's account in the Asiatic Society's Journal can fail to see how the Várlis have improved. In the wildest parts numbers are still very degraded, but to the west of the Baroda railway line many own carts and bullocks, and are not distinguishable in their habits from ordinary husbandmen.' Mr. Gibson (723, 4th October 1877) thought their condition had fallen off since 1851.

³ Government Compilation, 391 of 1878.

proper country is Dharampur in south Gujarāt. Their language and appearance point strongly to their being a branch of Vārlis. They wear the top-knot, their houses are ordinary thatched booths, and their food is the food of the ordinary forest tribes. They do not eat beef. They live by day labour, and sometimes the able-bodied men leave their wives and families and go thirty or forty miles to Bhiwandi to seek work, and stay several months at a time. The men wear a loincloth only, and, like other wild tribes, go bareheaded. The women have generally nothing on but a cloth wound round the waist, the whole of the upper part of the body being bare. They wear a great number of brass rings on their arms and legs. Their marriages are celebrated by their own women in the presence of the village headman. The boy is carried into the booth by the girl's people, and the ceremony consists in one of the women of the tribe, who has the title of *dauleri*, chanting verses with a water pot and cocoanut in her hand. In this she is helped by two or three other women who throw rice at the couple. Dāvārs burn their dead. The most remarkable point in their funeral ceremony is that they do not halt on the way to the burning ground, a peculiarity which goes far to show their close relation to the Vārlis. Some rice and water is put in the mouth of the corpse, and a coin is placed in each hand and tied in the hem of the loincloth. As among other castes, the chief mourner walks round the burning pyre and breaks an earthen jar. On the twelfth day a flower garland is hung up, and to represent the deceased, the figure of a man is drawn with rice grains and redlead under a *tulsi* plant. Upon a piece of cloth, close by, a betelnut and copper coin are laid and water is sprinkled on the figure. The night is spent in listening to the singing of a medium, or *bhagat*, into whose body the spirit of the deceased enters and comes to bid farewell to his relations. Next morning, the garland is broken and thrown into running water, and the handkerchief with the betelnut and copper coin are buried in the bed of the river. The medium then gives water four times to ten or twelve of the chief mourners and guests, gets a pice from each, and goes home. Like other wild tribes, the Dāvārs mark the death-day of their departed relations by laying cooked rice on the tops of their houses. Their great god is the sun, *Surya*. They have no images of him, for, as they say, he shows himself every day. At *Divāli* (October-November) they worship him by throwing redlead, *shendur*, towards him, and offering him fowls which are not killed but thrown in the air and allowed to fly to the forest. They also worship *Vāghya*, whose image is set near their houses and appeased with sacrifices of hens on a great day once a year. So far as is known they have no household gods, and seem to keep only two yearly festivals, *Shimga* and *Divāli*.

DHODIĀS, returned as numbering 2890 souls and as found only in Dāhānu, speak Gujarāti at home and Marāthi abroad. They are one of the largest early tribes in the Surat district, where they work chiefly as field labourers and hereditary servants, *hālīs*. They are a wild-looking people and dirty in their ways. A few years ago they went about selling firewood and other forest produce. They now

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work as labourers. Their daily food is coarse rice, rice porridge, wild fruits and roots, but, when they can afford it, they eat flesh and fish and drink liquor. On holidays they spend about 1s. (8 *annas*) on liquor, and a caste feast generally costs about £1 (Rs. 10). A few live in houses with tiled or thatched roofs, and most of them own a pair of bullocks and have earthen cooking pots. The men wear a waistcloth, a jacket, and a cap, and the women the ordinary Marátha robe and bodice. The brass rings that cover their legs from the ankle to the knee are their chief peculiarity. They allow widow marriage. Their gods are Jakhái and Jokhái. They have no priests and settle disputes by calling a meeting of the men of the caste. They are very poor.

Dublas.

DUBLÁS, or weaklings, returned as numbering 8559 souls and as found in Dáhnú, Máhim, Bassein, Sháhápur, Bhiwndi, and Sálsette, speak Gujaráti at home and a mixed Maráthi and Gujaráti abroad. They have no sub-divisions and no surnames. They are found in large numbers all over the Surat district where they live chiefly as field labourers, and a few of them as landholders and hereditary servants. They are dirty in their habits, hardworking, honest, fond of strong drink, hot-tempered, and hospitable. They are husbandmen and field labourers, and live in thatched huts with walls of reed plastered with mud. Their cooking and drinking vessels are of clay. They eat the flesh of sheep, goats and hogs, and give caste feasts costing about 4½d. (3 *as.*) a head. They are very fond of toddy, and on holidays, spend as much as 1s. (8 *as.*) on liquor. The men wear a loincloth, and when they go out, a blanket thrown loosely round the body, and on high days a turban. The women wear a robe wrapt round the waist and one end thrown across the breast. Their legs are covered to the knees with tiers of brass rings. Widow marriage is allowed. Their chief objects of worship are Chaitya and Hirva, not Vishnu or Shiv like Bráhmanic Hindus. They have no images in their houses and no priests. They keep Hindu fasts and feasts and seem to have made no recent change in their beliefs or practice. They have a headman, *pátíl*, who settles caste disputes. They are a poor tribe who do not send their boys to school or take to new pursuits.

Káthkaris.

KÁTHKARIS, or makers of *káth*, that is catechu or *Terra japonica*, are returned as numbering 34,029 souls and as found over the whole district.¹ Their settlements are chiefly in the centre and east, and they are rarely found along the coast north of Bombay.² They are believed to have entered the district from the north, and to have been originally settled in the Gujarát Athávisi, the present district of Surat. According to their story, they are descended from the

¹ According to Molesworth the word *káth* comes from the Sanskrit *kudák* something boiled.

² Dr. Wilson says, 'Káthkaris are found along the base of the Sahyádris between the Náik and Poona roads, and some hundreds are settled east of the Sahyádrí hills and in the same latitude. They are also found in the Bor and North Sátára territories and in Koláha. The 1872 Thána returns are, 6511 in Karjat, 5412 in Bhiwndi, 5174 in Váda, 4711 in Sháhápur, 4535 in Kalyán, 3671 in Panvel, 2589 in Murbád, 1198 in Dáhnú, and 1091 in Máhim.

monkeys which the god Rám took with him in his expedition against the demon-king Rávan of Ceylon. They say that when Rám became victorious, he blessed the monkeys and made them human beings. According to one account Káthkaris are divided into Sons or Maráthás, and Dhors, and the Maráthás are sub-divided into Helams, Gosávis, and Povárs.¹ According to another account there are five Káthkari divisions, Sons, Dhors, Maráthás, Sidhis, and Varáps probably reverts from Muhammadanism, and eight common Káthkari surnames, Bágale, Povár, Diva, Mukane, Vágh, Jáma, Bhoir, and Chavhán. The Son or Marátha Káthkaris do not eat cow's flesh, and are allowed to draw water at the village well and to enter Kunbis' houses. Their head-quarters are in the southern subdivisions of Karjat and Panvel. The Dhors eat cow's flesh, and, like the Mhárs, are held to be impure. They are found chiefly in Murbád, Sháhápúr, and Váda.

Káthkaris, as a rule, are much darker and slimmer than the other forest tribes. The Sons and some of the Dhors shave the face and head, and wear a very marked top-knot. But the northern cow-eating Káthkaris generally have long matted hair and wild beards. The women of both divisions are tall and slim, singularly dirty and unkempt, and the children can always be known by their gaunt pinched look.

In speaking to one another Káthkaris use a patois which, on examination, proves to be a slightly disguised Maráthi. They have no peculiar language and show no signs of ever having had one. A tendency is noticeable to get rid of the personal, not the tense, inflections in verbs. Thus *kothe gelás* becomes *kusi gel*. In every case the object is to shorten speech as much as possible. There are some peculiar words in common use, such as *suna* a dog, *hiru* a snake, *narak* a bear, *akti* fire, and *vádis* a wife. The women are strong, healthy, and hardy, and pass through childbirth with little trouble or pain. They are said, sometimes when at work in the fields during the rains, to retire behind a rice bank and give birth to a child, and, after washing it in cold water, to put it under a teak-leaf rain-shade and go back to their work. They rank among the very lowest tribes, their touch being thought to defile. They take food from all castes except Mángs, Mhárs, Chámthárs, and Musalmáns. But they never eat leavings, even those of a Bráhman. Káthkari children are great plunderers of birds' nests

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¹ The names of the two main divisions, Son and Dhor, also appear among the Kolis. Dhor is commonly supposed to mean cattle-eating, and Son either golden, red (Sanskrit *shon*), or foreign (Dravidian Son or *Soṇag*, Caldwell, 2, 569). Mr. Ebdon, C.S., suggests that the terms are the Kánarese *Doṇḍa* old and *Sanna* new, the Dhors being the older, more purely local branch, and the Sons the newer mixed with some late or foreign element. The difference in the character, position, and customs of the two classes, both among Káthkaris and among Kolis, support this suggestion. Major Mackintosh mentions two other sub-divisions, Jádav and Shinde. Káthkari women were formerly said to carry off men of other castes. The youth's friends regarded him as an outcaste, and he stayed with the Káthkaris living with one of their women. (Trans. Bom. Geog. Soc. Vol. I. 329). Dr. Wilson (Aboriginal Tribes, 20) also speaks of their compelling strangers by the hands of their women to join their community. No relic of this practice has been traced.

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and very sharp in finding them. The men seldom commit deeds of violence, but are notorious for constant petty thefts. They are much dreaded by Kunbis, and hated for their power as sorcerers.

As a rule Son Káthkaris are a settled tribe. Many of them, both men and women, have found permanent employment in Bhiwndi as rice cleaners, and numbers, both in Bhiwndi and Karjat, have two or three months' steady work a year as field labourers. Some of them still make *káth* or catechu, the thickened juice of the *khair*, *Acacia catechu*. But from the increase of forest conservancy the manufacture is nearly confined to private, *inám*, villages and to forests in native states. When they go to the forests to make catechu they hold their encampment sacred, and let no one come near without giving warning. Before they begin their wood cutting, they choose a tree, smear it with redlead, offer it a cocoanut, and bowing before it, ask it to bless their work. The catechu is made by boiling the heart juice of the *khair* tree, straining the water, and letting the juice harden into cakes. They are said never to eat catechu but to barter the whole of the produce at the village shop for beads and cloth. A few partly support themselves by tillage. They never take land on a regular lease or grow rice. They till uplands, *varkas*, either waste or taken from the Government holders, or on agreement to share the produce. They burn brushwood, *ráb*, on the plot of ground, and use the hoe but never the plough. When their supply of grain is finished, they gather and sell firewood and wild honey, and, with their bows and arrows, kill small deer, rabbits, hares, and monkeys. When these fail they dig old thrashing floors for rats, eating the rats and taking their stores of grain, or they steal from fields and thrashing floors. Their women work hard, acting as labourers and bringing into market the headloads of wood their husbands have gathered in the forests. They are very poor, generally in rags and often without any wholesome food. As soon as they get together a few pence, they spend it in drink and tobacco.

The Dhor's hut is a single round room about eight feet in diameter. The Son's dwelling is better than the Dhor's. It is about twelve feet square, the sides about four feet high of mud-daubed *kárví*, the roof peaked not ridged and thatched with palm leaves. Poor as it is, it has generally a separate cook room. In the hot months it looks specially cheerless with most of its thatch plucked off through fear of fire. There is generally no furniture but a few earthen pots and pans, several hens and dogs, a few fishing traps, perhaps a bow and arrows, and a couple of stones for crushing *kusai* seed. They eat every sort of flesh, except the cow and the brown-faced monkey who, they say, has a human soul. Their every day food is *náchni* and field rats, squirrels, porcupines, lizards, snakes, monkeys, civet cats, deer, wild pig, doves, and partridges. Each man eats daily about a pound of *náchni*, *vari*, or other coarse grain. They spend about 2s. (Rs. 1) a year on dried fish, salt, and spices, and about 30s. (Rs. 15) on liquor. They never work except when forced by want. When they have eaten the last grain in the house they start for the nearest open upland, *mál*, and with a long iron-pointed stick bore holes in the rat burrows and gather a meal. The

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men generally wear a loincloth, a blanket, and some tattered cloth round their heads, worth in all about 4s. (Rs. 2). The women wear a robe worth about 2s. 6d. (Rs. 1-4) and no bodice. Only on her marriage day and on *Dasra* (September-October) does a Káthkari's wife wear a bodice. A family of a man, his wife, and two children, have four necklaces, *gáthi*, of glass beads, worth 6d. (4 as.), bangles of the same value, waistband with brass bells fastened to them worth 3d. (2 as.), and women's earrings, *mudi*, worth 9d. (6 as.).

Before the birth of a child a midwife is called in, and after the birth she stays for five days washing the child and the mother twice a day. Among the Dhors, if the child is a girl, the midwife stays for four days only. They employ no Bráhmaṇ to draw up a horoscope or to name the child. Among Sons, the name is given on the fifth day after birth by some elderly relation, when castefellows and friends are treated to liquor and a dance. Among Dhors, no limit is set to the number of days within which a child should be named. And the name is chosen not by some elderly relation, but by a medium into whose body a spirit, *dev*, has entered. They wait till some one is possessed and then go and ask him to name their child. They have not generally to wait long, as spirit possession is common among Káthkaris. Girls are married between fourteen and fifteen, and boys between twenty and twenty-five. The Dhors have no restriction as to intermarriage among different families. But the Sons have a rule against the marriage of persons who have the same surname. Among Sons the boy and girl are rubbed with turmeric at their houses on the day before the marriage. On the marriage day the boy goes to the girl's house wearing a white turban and waistcloth, and covered by a red and white sheet. His father presents the girl with a red bodice and a green robe, and she retires and dresses in her new clothes. On returning she takes one of two garlands prepared by her parents and places it round the bridegroom's neck, and he in turn throws the other round her neck. They are then made to stand facing each other, and a cloth is held between them. The marriage is performed by a Káthkari, who from his virtuous life has been chosen by the caste to be the marriage priest or Gotarni. On one side of the cloth sits the Gotarni and on the other side sit four elders. To each of the elders the boy's father gives a copper coin, rice, betelnut and leaves, and they sit with those things in their hands. The Gotarni, seated on a blanket spread on the ground, sprinkles rice in lines and cross lines, and, in the middle of the rice, places the copper coin. He then, followed by the four elders, stirs the rice with his closed fist in which he holds the betelnut and copper coin. At last he opens his hand leaving the betelnut and coins lying among the rice on the blanket. The other four elders do the same. The cloth is then pulled aside, and the Gotarni advancing ties the hem of the bridegroom's sheet to the hem of the bride's robe, and together they walk five times round the marriage hall. Meanwhile a low wooden stool is set near the rice on the blanket, and is sprinkled with lines of rice by the Gotarni. When the bride and bridegroom are seated on the stool, their friends seize their heads and knock them together over the rice. They then feed one another with cooked rice, and the girl gets a new name by which she is called by

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her husband and his people. The character of the feast depends on the means of the parents. They are not bound to feast the whole caste, and, for the most part, each guest brings his own bread and eats it with the rest, the host providing fermented palm juice. After drinking, the guests as a mark of joy go outside and strike their sticks into the family dust heap. This ends the marriage, and, after some music, a dinner is given to the guests. The bridegroom passes that night with the bride, but, on the first or second day after, both go to the bridegroom's house accompanied by the Gotarni, and by their relations and friends. When they reach the bridegroom's house, the hems of their garments are tied and they are seated on a low wooden stool. In front of this stool twenty-two small heaps of rice are set in a row, and the bride touches the heaps, one after another, as fast as she can with her thumb and her left big toe, uttering her husband's name every time she touches them until she is out of breath. Next day they take off their garlands and wash away the turmeric, but for four days more they keep the house. On the fifth, balls of rice flour and molasses are made and laid in a plate, and the bride, bearing this plate on her head and followed by her husband, goes to her parents' house and presents the balls to them. With this the marriage ceremonies end. Even the poorest spends from 4s. to 10s. (Rs. 2-Rs. 5) on his wedding, buying, besides liquor, a necklace of glass beads, brass earrings and bracelets, glass bangles, and a robe.

Dhor Káthkaris celebrate their marriages in any of the fair weather months except *Paush* (December-January). Among them the bridegroom is rubbed with turmeric the day before the marriage. On the marriage day the bridegroom comes from his parents' house, and sits a little way from the marriage booth at the bride's house. The bride, with some elderly female relation, comes out, and, following the elderly woman, walks five times round the bridegroom. Then passing a piece of cloth round his neck and holding the two ends in her hands, she gently draws him towards her, saying 'Up, bridegroom, and come into the marriage hall.' In the marriage hall the guests are met, and, when the bride and bridegroom come in, a cloth is stretched between them, each holding two of the corners. The bridegroom says to the bride, *urel ani purel*, 'There is enough and to spare,' and throws his end to the bride. She replies, *nahin urel ani nahin purel*, 'There is not enough and to spare,' and throws it back to him. This they repeat five times and then dress each other in new clothes, brought by the bridegroom, a speckled red sheet for himself, and a robe and a red bodice for the bride. After this they are seated on a blanket on which five elders had been sitting, one at each corner and one in the middle, each holding in his hand a copper coin, betelnut and leaves, and a few grains of rice given by the bridegroom's father. Before the bride and bridegroom sit down the five elders empty the contents of their hands in the middle of the blanket, and on this heap of betelnuts and rice the bride and bridegroom are seated. Then the bride and bridegroom cover one another's heads with garlands, and, with the distribution

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of liquor, the ceremony comes to an end. The bridegroom and the guests spend the night at the bride's house, and next morning the bridegroom leaves for his parents' house. After weeping on her parents' neck the hem of the bride's robe is tied to the hem of the bridegroom's sheet, and she starts for her new home drawing the bridegroom after her. On the third day both come back to the bride's house, and the bride washes the bridegroom, anointing his head with cocoanut oil and combing his hair. They stay three or four days with her parents, and then leave for their home.

Among Káthkaris, when a person dies of cholera, he is buried until the outbreak of cholera is over, when the body is dug up and burned. In other cases the dead are burned. If the death happens at night the funeral is put off till the next day. But the corpse has to be watched all night, and to cheer the watchers special music is played. On the upper surface of a common brass plate a lump of wax is stuck, and, in the wax, a thin stick about nine inches long. When the finger and thumb are passed down this stick, it vibrates with a weird drone or hum. To this accompaniment the mourners chaunt all night long, crouching round a fire outside of the house. When the time comes to prepare the body, it is washed with warm water mixed with turmeric. The waistcord and loincloth are thrown away and new ones put on. And, if they can afford it, a piece of new cloth is wound round the head and another cloth is laid under and drawn over the body. The cloth is sprinkled with red and sweet scented powder and a pillow of rice is laid under the head. About half way to the burning ground, the pall-bearers stop and lower the bier, while the chief mourner hides a copper coin under a stone. At the burning ground the corpse is laid on the pile. A hole is torn in the face cloth, some rice and a piece of silver or copper are laid in the mouth, and the pile is lighted at both ends. While it burns the chief mourner walks round it five times with an earthen water jar in his hand. Then knocking a hole in the jar he sprinkles the pyre, and dashes the jar to pieces on the ground. When the burning is over the Dhors leave the bones and embers as they are; but the Sons gather them into a heap, quench the embers, and lay a stone over them. On the twelfth day after the death the Sons of Karjat cook a hen with split pulse and some rice. The chicken and pulse are divided into two equal parts, and one half left in the house and the other half, with the whole of the rice, taken by the chief mourner to the stone under which the copper coin was left. He lays part of the rice and half of the chicken and pulse on the stone, and the rest of the food he sets on the stone that covers the dead man's ashes. Over this stone he builds a little hut to shade the deceased's resting place. On his return home he divides the share of victuals that was left in the house among some fasting children, and entertains his neighbours, friends, and relations with rice and liquor.

The Son Káthkaris of Bhiwandi seem to celebrate the dead man's day, *divas*, on the fifth day after death, and in much the same way as the Dhors. Among the Dhors, on the fifth day after death, some rice, bread, and milk, are set over the dead man's bones and

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also on the half-way stone; and five children, three boys and two girls, are fed. The castefellows are feasted, and, in the evening, a garland of mango leaves is hung from the cross bar of a miniature booth. As the garland waves the women sob, 'Now our love for each other is broken.' After a time the garland is loosed, dropped into a jar of water, then taken out and broken, and, in the morning, thrown into the river. Meanwhile, all night long, a skilled singer has been singing to the guests, and, in the morning, after the garland has been thrown into the river, a medium or sorcerer is brought. He becomes possessed, and when the spirit shows that it is the spirit of the dead man, his mother throws herself round the medium's neck and clasps the spirit of her son with such keen affection and longing, that all present mourn and weep. Then the chief mourner drops some sugar into the medium's mouth, and the spirit having received the offering leaves. This ceremony requires a considerable outlay and has generally to be put off till funds are gathered. In the month of *Bhādrapad* (August-September), and also at *Shinga* (February-March) and *Divāli* (October-November), the Sons celebrate the anniversary of the dead, when each man puts some cooked rice on the roof of his house.¹ But all do not, like other Hindus, call out to the crows to come. None of the Dhors observe this ceremony. They say that they do not share the Kunbi's belief that the spirits of the dead pass into crows. Káthkaris have no sacred books, neither have they any spiritual guides. They do not appear to say prayers themselves, or to employ others to say prayers for them. Their religion is not Brāhmanic. Their chief object of worship is the tiger-god, who is supposed to look with peculiar favour upon them and very seldom harms them, and they hardly ever go to shoot him. His image is generally set up in the forest or on the boundary of the village. But in parts as in Karjat where forests and tigers are scarce, there are many Káthkari hamlets without a tiger-god. What worship there is among the Káthkaris is paid to the Kunbi village god, *gūndev*. In a Dhor Káthkari's house there may sometimes be seen devil gods whom they call Cheda. This is the soul of a dead relation which has become a spirit, *blut*, capable of entering the bodies of men. It is this close connection with, and power over spirits that makes the Káthkari so dreaded by the Kunbi. The latter credits him with the power of the evil eye, and with being able by means of his spirits to compass the death of his enemies. Among the Dhors the only holidays are *Shinga* and *Divāli*, to which the Sons add the fifteenth of *Bhādrapad*, when they perform ceremonies in honour of the dead. Káthkaris seem not to believe in any Supreme Being. If they are asked who made them and the world, they reply that they do not know, and

¹ Dr. J. Wilson says, 'They could scarcely understand us when we asked whether their souls passed into other animals. We gave the crows something to eat, they said, when our relations die. One day in the year we cry *Kāv! Kāv!* that is, Crow, Crow, to the memory of our fathers. We do not know why. We do as others do. Aboriginal Tribes, 19.

that it is impossible they should know. They find themselves and they find the world, and they take them as they find them, things which call for no explaining, or at any rate cannot be explained. Some are no doubt acquainted with the name and the idea of a Supreme Being. But they seem to have picked this up from the higher class Hindus, and the idea has never taken root in their minds and become a belief. The tiger spirit which they worship is unfriendly, always ready and able to destroy, and therefore to be propitiated.¹ They have a headman called Nāik whom they consult on all occasions and obey. Social disputes, between man and wife, are settled by calling a caste meeting and fining the offending party; the fine is spent on a carouse. There are four Son Kāi karis in the police, and about the same number have land of their own. Nothing would so much better their state as the making of roads through their country.

KOLIS include a large number of tribes.² Their settlements stretch from the deserts north of Gujarāt to Ratnāgiri, inland by Pandharpur in the south of Poona as far east as the Mahādev or Bālāghāt hills in the Nizām's Dominions, and, through the Central Provinces and Berār, north to Khāndesh.³ That Kolis are found in almost every village in Gujarāt, the Konkan, and the Deccan; that even in the hills they are skilful husbandmen raising the finest kinds of rice; that their appearance, language and customs do not differ from those of the neighbouring lower class Kunbis, seem to show that the Kolis held these provinces before the arrival of the later or Rajput-named Hindus. At the same time their use of such surnames as Chavhān, Povār and Jādhav, seems to point to some strain of the late or Rajput blood,

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¹ Of their ideas of God the late Dr. J. Wilson wrote in 1841: 'The Kāthkaris do not look upon God as the Creator of the universe, the fount of moral laws, the giver of the human soul. They do not ascribe all these powers to *Vāgh*, because they never dreamt of ascribing them to any one. Of the existence of a destroyer, they have daily proof: but the idea of a Creator and Sustainer never occurs to them. The question of immortality and the ultimate destination of the human soul were treated by them in an equally matter of fact manner. They believe that when the breath is out of man, there is somehow or other, not an utter end of him: an idea which was strengthened, or perhaps started, by the constant ghost stories which abound in a hilly country like the Konkan. As to the nature of the future life, they have no idea.'

² The 1872 census returns show 117,233 Kolis in Gujarāt (94,151 in Rewa Kāntha, 12,377 in Cutch, 7894 in Kāthiāwār, 2106 in Jāmbughoda, 450 in Dharampur, and 255 in Bānsada), 68,302 in Nāsik, 39,207 in Khāndesh, 11,671 in Kolāba, 4006 in Ratnāgiri, and a few about Thar or the Little Ran to the east of Sind. Beyond the Bombay Presidency they are found in Berār and in the Hoshangabad and Sārangad districts of the Central Provinces.

³ Major Mackintosh was of opinion that, in spite of their differences, the Kolis of Gujarāt, the Konkan, and the Deccan, were branches of one stock. (Trans. Bom. Geog. Soc. I. 189). At the same time he admits that both Musalmāns and Hindus were very loose in the use of the word Koli, applying it even to Telgols or Telegu mercenaries from Haidarabad, who apparently are the same as Kāmāthias (ditto 202). Caldwell notices that the Kānarese are sometimes called Kols, but this he considers to be a mistake. (Comparative Grammar, 18, 560). Dr. J. Wilson held that the name was Kuli or clansmen, that they were the aboriginals of the plains while the Bālis were the aboriginals of the hills, and that they differed from Kunbis, only by having less thoroughly adopted the Brāhman faith.

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which is found in greater strength among the higher cultivators and landholders.¹

Before the Koli settlement, Gujarát, the Konkan, and the Deccan seem to have been held by tribes of whom the Bhils were the strongest and most widespread. These the Kolis supplanted in the richer and plainer lands, the new settlers to some extent marrying with the earlier people and receiving them into their tribe.² In the open lands the Koli element was supreme.³ But in outlying parts where the younger and poorer members of the tribe were forced to settle, and still more in the hills, where private or public feuds drove them from time to time to take shelter, the newcomers had to mix on equal terms with the earlier people and sank to their level. Hence it comes that in the wilder parts of Gujarát, the Deccan, and the Konkan, the early people though most of them Kolis in name belong to tribes who vary in social position from the rank of Kunbis to the rank of Dhods. In the open country, except a few families who were kept as village watchmen and menials, the earlier people were absorbed by the Kolis. But in the wilder tracts the Koli element failed to leaven the whole population. Round the great stretch of forests and hills that lies between the Vaitarna and the Tápti, four tribes of Kolis, Talabdas on the north, Mahádevs on the east, Márvis or Malháris on the south, and Sons on the west, press on groups of earlier tribes whom they have failed to absorb. Round the skirts of this tract are Kolis equal or nearly equal to Kunbis in social position, probably differing little from Kunbis in origin, and with a common share of later or Rajput blood. Nearer the centre are tribes of lower Kolis, part of Koli part of earlier descent, and in the wildest centre lands is a large population of Dhondías, Dublás, Konknás, Várlis, and Thákurs, who seem separate from and earlier than the Kolis, though some are not without a strain of the later or Rajput blood.

The Kolis, who are most famous in Thána history, are Mahádev Kolis, a Deccan tribe, who apparently did not enter the Konkan till the close of the thirteenth century, perhaps in consequence of the movements of population caused by the Musalmán invasion of the Deccan. According to the Koli story, it was the founder of Jawhár, whom, in 1347, Mubárah Khilji established as ruler of the North Konkan. But the details of the story are mythic and the power that was confirmed in 1347 must have taken time to establish. The Jawhár chief remained undisturbed till the arrival of the Portuguese early in the sixteenth century. During

¹ Dr. J. Wilson says, 'Contact with a Koli does not cause a Kunbi ceremonial defilement. In Gujarát Kunbis sometimes take Koli wives. In appearance it is almost impossible to distinguish Koli husbandmen from Kunbi husbandmen.'

² See below, page 168. The Mahádev Kolis have a special rite for admitting women of other castes into their tribe. The remains of the Gavlis and Garsis, who, according to tradition, held the Ahmednagar hills before the arrival of the Kolis, were adopted by the Kolis into two clans. Trans. Bom. Geog. Soc. I. 236.

³ The presence of Bhils over almost the whole of Khándesh shows that they originally held the plains as well as the hills. The account of the Mahádev clan shows the Kolis driving out earlier settlers.

the sixteenth and seventeenth centuries he was a constant and much feared enemy to the Portuguese, and remained rich and powerful till in the latter part of the eighteenth century the Peshwa filched from him his best lands. Besides the Ágris, whom both Mackintosh and Wilson class with Kolis, but who have been described under the head Husbandmen, the 1872 census showed a strength of 75,678 souls. Of the sea or Son Kolis some details have been given under fishers. There remain twelve tribes, Band, Chanchi, Dhor also called Tokre, Dongari, Khár, Mahádev, Malhári also called Chumli, Kunam and Pánbhari, Márvi, Meta also called Dhungari, Ráj also called Bhen, Solesí also called Kásthi and Lállanguti, and Thánkar.

BAND KOLIS are a small body of cultivators, labourers and robbers, who speak Maráthi and are very poor.

BHEN KOLIS. See Ráj Kolis.

CHANCHI KOLIS were in 1836 about 1000 strong in Bombay. They were said to have come from Junágad in Káthiáwar. They are orderly and hardworking, earning their living as husbandmen, labourers, and servants. They worshipped Thákurji and Mahálakshmi.¹

CHUMLI KOLIS. See Malhári Kolis.

DHOR KOLIS, generally called Tokre Kolis, are returned as numbering 2559 souls and as found in Váda, Máhim, and Sháhápur. They also occur in Mokháda and a few in Peint, Nagar Haveli, Jawhár, and Dharampur. As has been already noticed, the name Dhor either comes from *Dhor* cattle, because they eat the cow, or from the Kánarese *Dodda* big in the sense of old. Tokre, from *thokar* a bamboo, refers to their calling as bamboo-cutters.² They speak Maráthi with an intonation like that of the Káthkaris, but they do not eat with, still less marry with, Dhor Káthkaris. At Bráhmangaon there are some houses of Dhor Kolis much trimmer, cleaner and neater than Káthkari houses. Though very small, each house has a separate cooking room and one at least a mortar for cleaning rice, which shows that their fare is sometimes better than *náchni*, or wild roots and fruits. They make no secret of eating cow's flesh. Tokre Kolis bear a bad character. Such thieves are they that the Jawhár authorities are said to have lately been forced to drive them from that state. They live by day-labour, and are sometimes employed by Kunbis in mending rice dams and in cutting brushwood for manure. The men wear nothing but a loincloth and go bareheaded. The women wear little more than the men, the upper part of their body being generally naked. The men wear small brass earrings. As among Dhor Káthkaris, the marriage ceremony is performed by men of their own tribe. The boy and girl sit on stools, and, on a cloth near, are laid five betelnuts, five dry dates, three copper coins, and a few grains of rice. The boy

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Kolis.

Band Kolis.

Bhen Kolis.

Chanchi Kolis.

Chumli Kolis.

Dhor Kolis.

¹ Trans. Bom. Geog. Soc. I. 195.

² Mackintosh (1836) spoke of them as the most degraded of Koli tribes, eating carcases and being most determined drunkards. They were considered no better than Dheda. They were farmers, wood-cutters and labourers, greatly in the hands of Párai distillers. Trans Bom. Geog. Soc. I. 190.

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and girl wear flower garlands, and the four or five of their tribesmen who officiate as priests, chant verses. When the verses are over the priests are presented with the rice, dates and coins, while the husband breaks the betelnuts and hands them to the guests. The Tokres either bury or burn their dead. The bodies of married persons are sprinkled with turmeric. On the way to the burning ground the body is rested and a stone is laid to mark the place. If, as seldom happens, a copper coin is forthcoming, it is laid beside the stone, and again at the burning ground, if they have one, a copper coin and some rice are placed in the dead man's mouth. Water is sprinkled from an earthen jar on the burning pyre and the jar dashed on the ground. When all is over the ashes and bones are raked together. On the fifth the deceased's death-day, or *divas*, is celebrated by feeding five children and setting rice bread and water at the burning place. Nothing is done with the stone that was laid at the resting place, but, if a copper coin was left there, it is taken away and spent on tobacco which is smoked by the mourners. In *Bhādrapad* (August-September), to feed the spirit of the dead, cooked rice is thrown into the fire and on the roof of the house. The Brāhmangaon Tokres deny that they have any god. They say that they do not worship Vāghyn, Hirva, Chita, Cheda, or any of the deities or demons known to other wild tribes. They keep *Shimga* (February-March) and *Divāli* (October-November), and sometimes *Mahūbij* as feast days. They are a poverty-stricken and dishonest class.

Dongari Kolis.

DONGARI or hill Kolis are found in north Thāna and west Nāsik. They are farmers, labourers, and constables.¹ They do not take water from any other branch of Kolis. The Meta Kolis of Bombay Island are also locally known as Dongaris from the rising ground to the south of Māzgaon.

Kāsthi Kolis.

KĀSTHI KOLIS. See Solosi Kolis.

Khār Kolis.

KHĀR KOLIS. See Khār Pātils.

Kunam Kolis.

KUNAM KOLIS. See Malhāri Kolis.

Lāllanguti Kolis.

LĀLLANGUTI KOLIS. See Solesi Kolis.

Mahādev Kolis.

MAHĀDEV KOLIS are found chiefly in Shāhāpur, Murbād, Karjat, Vāda, and the Jawhār state, and a few in Panvel, Kalyān, and Bhiwndi. In 1836 their estimated strength was 3500 houses. According to Mackintosh their original home was in the Mahādev and Bālāghāt hills, the western boundary of the Nizām's country. They came west many centuries ago, and settled first in the valley of the Ghoda river in Poona, and from there worked north and west into the Konkan, attacking and exterminating or embodying among their clans, or *kuls*, the Garsis, Sōmbatis, and Gavlis. The story of the eastern origin of the Mahādev Kolis is supported by the fact, that in former times they were Lingāyats and had their marriage and funeral ceremonies conducted by Rāval Gosāvis.² It is not more

¹ Trans. Bom. Geog. Soc. I. 191.

² It would almost seem that these Mahādev Kolis were a tribe of what are generally known as Kāmāthīs. (See above, p. 120). The Telegu speaking people from west Haidarabad are said to be called Kolis by the Musalmāns of that part, and to resemble Kolis in some respects. Mackintosh in Trans. Bom. Geog. Soc. I. 202.

than 120 years since the Ráuls were driven out of their priestly offices, and the Kolis converted to Bráhmaism by priests sent from Poona during the supremacy of the Peshwás. According to their own story the Mahádev Kolis did not pass into the Konkan till the beginning of the fourteenth century, when a Koli leader named Pauperah was told by a holy man in the Deccan to go to the Konkan, take Jawhár, and become its chief. Jawhár was in the hands of a Várli, and Pauperah was little inclined to carry out the holy man's advice. After wandering for several years in Gujarát he went to the Jawhár chief and asked for as much land as a bullock's hide could enclose. The Várli chief agreed, and when he saw his fort enclosed in the circle of leather stripes, he admitted Pauperah's superiority and was presented with the country round Gambirgad. Shortly after Pauperah showed himself so loyal and friendly to the Musalmán sovereign that he was given twenty-two forts and a country yielding £90,000 (Rs. 9,00,000) a year. Pauperah's family still holds the Jawhár chiefship, though their power and wealth were greatly reduced by the Peshwa between 1760 and 1766. The Kolis whose raids from the Ahmednagar and Poona hills caused such serious trouble during the first twenty years of British rule (1818-1830), chiefly belonged to this tribe. According to Mackintosh the tribe is divided into twenty-four clans, or *kuls*, from each of which many offshoots numbering two hundred and eight in all have sprung. The main clans are the Vanakpál with seventeen sub-divisions, the Kadam with sixteen, the Pavár with thirteen, the Keddar with fifteen, the Budivant with seventeen, the Námdev with fifteen, the Khirságar with fifteen, the Bhágivant with fourteen, the Bhonsle with sixteen, the Polevas with twelve, the Utaracha with thirteen, the Dalvi with fourteen, the Gauli with two, the Aghási with three, the Chavhán with two, the Dojai with twelve, the Ságar with twelve, the Shaikacha Shesha, apparently the followers of some Musalmán saint, with twelve, the Ingtab with thirteen, the Gáikwár with twelve, the Suryavanshi with sixteen, the Kharád with eleven, the Sirkhi with two, and the Siv with nine.

Mackintosh held that these clans were founded by individual leaders belonging to the higher castes, who from war or private feud had left their own people and taken to the hills. But it seems more probable that the Kadams, Pavárs, Chaváns, Bhonsles, and other Rajput-named clans are of part Rajput origin. Mackintosh shows that they are partly at least of east Deccan blood, and that they are most careful to keep the Rajput rule against marriage among the members of the same clan. He also shows that in the eastern parts, especially near Junnar where the west or hill element is weakest, the Mahádev Koli is in matters of eating and drinking on a level with the Kunbi. The Musalmán historians spoke of the Kolis as Maráthás, and the Kolis have a tradition that, before the time of Shiváji, Maráthás and Kolis intermarried.

Except that they are not so stout and robust, the Kolis differ little from the people of the open country and are greatly superior to Várlis in strength and appearance. Formerly some of them were men of bold and high bearing, with a spirit of great independence

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and a keen love of freedom. The women are generally slender and well formed with pleasing features, prettier and more refined than Kunbi women.

They eat all kinds of animal food except the cow and village swine. Of the wild hog they are very fond, hunting it fearlessly with their dogs. They are a sober and temperate people, very fond of tobacco which they both chew and smoke, and without which they say they could not live.

Their houses consist of a number of posts with the spaces between filled with wattle work plastered with mud. The roofs are thatched with grass. Their dwellings are roomy and generally have several apartments. The family meet in the largest room, and the smaller rooms are used for the women for sleeping and for storing grain in large wicker baskets plastered with cowdung. Cows are often kept in the house. Of furniture there are two or three coarse cots, a few copper and brass vessels, and some small and large earthen pots for butter, water, oil, and spices.

Though too poor to have good clothes, Kolis are fond of dress. The men's dress does not differ from the Deccan Kunbi's except that it is coarser and more scanty. They affect the Maráthi stylo of turban and are very fond of waist strings or scarves of coloured silk, which they tie tight letting the ends hang down. The women have generally but a scanty store of clothes, two or three robes and bodices often much worn. They wear the robe like Talheri women, tucked so that it does not fall below the knee. They have few ornaments, a small golden nosering, small gold earrings, and two or three silver finger rings. Iron armlets are often worn as a charm against evil spirits.

The Mahádev Kolis are cultivators, and though less steady and intelligent than the Kunbis, are systematic husbandmen. They grow the finest rice, the coarser hill grains, pulse and sugarcane. A few are constables and forest rangers, and many are servants in the families of Bráhmans, Prabhus, and other high class landholders. The women besides the house work, help their husbands in the field and are specially busy during the rains, planting and weeding the rice. They also look after the dairy, heating the milk slowly for several hours, then pouring it into flat earthen dishes mixed with a little sour milk, and next morning making it into butter.

They are quick and shrewd, with keen senses and active hardy bodies; they have strong and clear memories, and are fond of using proverbs and similes. Many of them are hardworking, but as a class they are less intelligent and steady, and lazier and more thoughtless than the Kunbis. They are sober and temperate, but their pride and manly love for freedom easily pass into turbulence and longing for plunder. They were cruel robbers torturing their victims, sometimes to death. They accuse one another of envy, cunning and deceit, but their dealings seem fairly honest and straight. They are hospitable to strangers, and support aged and indigent relations with much kindness. The women are fairly

faithful and attached to their husbands, affectionate mothers of large families, cheerful and happy in spite of almost unceasing drudgery. In former stirring times Koli women used occasionally to play the part of soldiers and constables. Mackintosh mentions one Utur Silkanda, a clever, bold and intriguing woman, who, about 1780, joined the Junnar police. She never shirked her tour of duty, and when she appeared in public she always had a bow and arrow in her hand, and a couple of well-filled quivers strapped across her back. Again in 1831, a Koli widow Lakshmi Ghátghe by name, a tall, stout small-pox marked woman of a daring spirit, dressed in trousers, a long jacket, a waistband and a turban, her sword in her waistband and her shield on her back, gathered a body of men and volunteered to attack the Rāmōshi insurgents.¹

These Kolis were originally Lingáyats and employed Lingáyat priests, Rául Gosávis, and were not converted to Bráhmanism till after the beginning of the eighteenth century. They adore the ordinary Hindu gods, but their chief object of worship is Khandaráo, commonly called Khandoba an incarnation of Mahádev whose chief temples are at Jejuri and Bhimáshankar in the Deccan. Bhairu, Bhaváni, Hiroba, and Khandoba are their household deities. They present offerings at the tombs of Musalmán saints, and at times pay divine honours to the spirits of those who have died a violent death. In all religious families the milk of a cow or buffalo is set apart one day in every week, made into butter, and burned in a lamp before the household gods. They sometimes burn some of this sacred butter near any precipice close to where they water the cattle, to win the favour of the spirits and keep their cattle from harm. They stand in great awe of magicians and witches, especially those of the Thákur tribe. Disease either in themselves or in their cattle, they think is sent by some angry god or by some unfriendly spirit. If their medicines fail² they visit an exorcist, or *devrushí*, who asks an account of the case and tells them to come again next day. Next day he tells them that Hiroba or Khandoba is annoyed because his worship has been neglected, he tells them what food the sick man should take, promises he will be well in a fortnight, and advises them to offer a sacrifice to Hiroba or Khandoba. If the sick recovers the exorcist is called, three or four sheep are bought, and on a Monday evening at sunset, two or three are sacrificed as a peace offering to Bhaváni, Khandoba, and Bhairu. After this the Gondhal ceremony is performed when a number of neighbours come, and a great and noisy feast is held. On Tuesday morning at sunrise the exorcist gives the signal for the sacrifice of Hiroba's sheep. The women and children are sent from the

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¹ Trans. Bom. Geog. Soc. I. 256.

² Though not so much as some Thákurs and Várlis, Kolis have considerable knowledge of healing plants and simples. For fever they give the root of a creeper called *patandh* and of a small yellow flower annual called *kasáda*; for dysentery and diarrhoea the pounded root of the *bhaisakli*, lemon juice and sugar with poppy seed, the root of the *yel turáh* and of the wild hibiscus or *bhenli*; wounds are cured by the leaves of the *dhavli* and *avali* trees. They have several roots that act as purgatives. Trans. Bom. Geog. Soc. I. 222.

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house in case their shadow should fall on the exorcist. Near the household gods a fire is kindled and a pot with oil set on it. The exorcist enters and sits near the household gods, the family preparing dainty cakes and choice bits of mutton, which are laid near the fire. A band of drummers sit close to the exorcist, who as they drum becomes possessed with Hiroba, writhing, throwing his arms back and forward, screaming and groaning, shaking as if in convulsions, his loose hair hanging over his face and shoulders, and his look wild and drowsy as if exhausted by some narcotic. The people sit round in dead silence. When the oil is boiling the master of the house tells the exorcist who rises, calls to the people to stand clear, and takes some turmeric powder in his right hand and in his left a bunch of peacock's feathers in which the image of Hiroba is tied. He passes once or twice round the fireplace, sits down, runs his hand twice or thrice along the edge of the pot, and lets the turmeric drop slowly into the oil. He lays his flat palm on the boiling oil, and on taking it off lets the oil drop on the fire greatly strengthening the flame. He takes the pieces of cake and meat that were laid near the fire and throws them into the pot, and when they are cooked, searches with his hand in the boiling oil till he has found them. He then distributes them to the guests. Sometimes when the exorcist finds the oil too hot, he calls out that the sacrifice has been polluted and must be done over again. Exorcists are also consulted about witches, about thefts, and about stray cattle. They are fond of charms and amulets, and draw omens from the passage of birds and animals.

They marry their children between six and ten, with the same ceremonies as at a Kunbi's wedding. The cost varies among the poor from £2 10s. to £5 (Rs. 25-Rs. 50), and among the middle class from £4 to £6 (Rs. 40-Rs. 60); a few of the headmen spend as much as £10 (Rs. 100). They allow widow marriage. If a woman deserts her husband for a man of another caste, the husband performs her funeral ceremonies and may marry again. Any family in which an unmarried man has died always sacrifice to him before a marriage. Except that they burn people who have died suddenly or after a lingering disease, the Kolis bury their dead and keep the death-day twelve days after. When they think death has been caused by witchcraft, they examine the ashes expecting to find some proof of the cause of death.

In former times, before they were brought under Bráhma influence, the Mahádev Kolis had a tribunal named Gotaráni for settling social disputes and punishing breaches of morals and of caste rules. There were six members, the president or *ragatván*, the deputy or *metal*, the constable or *sablah*, the rod or *dhalia*, the cow bone or *hadkia*, and the earthen pot or *madkia*. These members were hereditary and acted under the authority of the chief Koli Náik who formerly lived at Junnar. The president, or *ragatván*, who belonged to the Shesh clan, after consulting with the chief Náik, ordered the trial of any one accused of a breach of the rules, and no one was let back into caste till he had eaten from the same dish as the *ragatván*. The deputy, *metal*, who was

of the Kedar clan, helped the president and acted for him when he was away. The constable, or *sablah*, who was of the Kshirságar clan, moved from village to village inquiring into the people's conduct, seizing people accused of bad morals, and handing them to the president. The rod or *dhakia*, who was of the Shesh clan, placed a branch of *umbar* or *jámibul* over any offender's door who refused to obey the council's decision. The cow bone, *hadkia*, who was of the Shesh clan, fastened the bone of a dead cow over an offender's door. This was the formal act of expulsion. But on becoming contrite the offender might again be admitted. The earthen pot, *madkia*, who was also of the Shesh clan, superintended the purification of the offender's house and took away his earthen grain pots. The usual punishment was a fine, part of which was paid to the members of the caste council and part, if the fine was large, was used in repairing village temples. Bastards, both boys and girls, were allowed into caste if the father gave a dinner at a cost of from £4 to £6 (Rs. 40-Rs. 60), and women of other castes were allowed to become Kolis, if they stated before the president that they were willing to join the tribe, and in the presence of fifteen Koli women eat food, part of which had been eaten by the members of the caste council. Though there are no local officers in Thána, there are traces of this institution in the east of the district and appeals are still sometimes made by Thána Kolis to the hereditary officers of their tribe in the Deccan.

MALHÁRI or hill Kolis, probably from the Dravidian *mala* a hill, are found in Bombay and along the sea coast. They are considered one of the purest and most respectable of Koli tribes, and among their surnames have Jádhav, Bhoir, Shelhár, Povár, Gáyakar, Lánga, Sharanpad, Kerav, Sojval, and Vekhande. They differ little in appearance from Talheri Kunbis. They are found all over Khándesh and the Deccan, as far east as the Nizám's Dominions, and as far south as Purandhar. They are also known as Pánbhari Kolis because they supply the villagers and strangers with water. Besides Pánbharis they are called Chumli Kolis from wearing a twisted cloth on their head when they carry a water pot; and Kunam Kolis, because it is said they associate and occasionally eat with Kunbis. In several of the chief hill forts, Singad, Torna and Rajgad, men of this tribe formerly had the duty of guarding the approaches to the fort. They worship Khandoba, Bhairu, and Bhaváni.¹

MARVI KOLIS perform the duties of the Pánbhari Koli in the Deccan. In 1836 there were said to be about 100 families in Bombay, who served as palanquin-bearers, labourers and carriers.²

META KOLIS, also called Dungari Kolis from the hill to the south of Mázgaon in Bombay, had in 1836 a strength of about 1000 souls. They were said to be the earliest inhabitants of the island of Bombay. They were fishermen and seamen, but made over their fish to others to sell. In 1836 some were men of considerable wealth owning vessels that traded to the Malabár Coast. They were great liquor

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Malhári Kolis.

Marvi Kolis.

Meta Kolis.

¹ Trans. Bom. Geog. Soc. I. 192.

² Trans. Bom. Geog. Soc. I. 193.

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drinkers. Like the Son Kolis, the women devoted the glass bracelets of their right hands to the sea to win its goodwill for their husbands and wore silver bangles instead. They had headmen called *pátile* who settled caste disputes. Persons guilty of adultery and immoral conduct were driven out of the tribe and never allowed to rejoin. They worshipped Khandoba, Bhairu, and Bhaváni.¹

Ráj Kolis.

RÁJ KOLIS, or Royal Kolis, are found in small numbers in and around Jawhár and in the west of Násik. According to Mackintosh they take their name from the Koli Rájás, who, in former times married into their tribe and employed them as servants and soldiers. In 1835 they were described as holding no intercourse with Mahádev Kolis, probably because they had a larger strain of early or local blood. They had a Sir Náik whose head-quarters were at Vagyra in Násik. They worshipped Khandoba, Bhairu, and Bhaváni.²

Solegi Kolis.

SOLEGI KOLIS, also known as Lállanguti Wálás and Kasthy Kolis, are settled in the same parts of the country as Ráj Kolis. They are husbandmen and labourers, and worship Khandoba, Bhairu, and Bhaváni.

Thánkar Kolis.

THÁNKAR, according to Mackintosh the market booth or Thán Kolis, are found in small numbers in Bassein, Thána, and Bhiwndi. They are the descendants of Christian Kolis, who in the great cholera year (1820-21) sought the protection of Devi, Khandoba, and Vithoba, and left the Catholic Church. They gave up all connection with the Christians and have taken to wear the top-knot. They employ Bráhmaṇas at their marriages. Other Kolis have no dealings with them. They are husbandmen, labourers, and fish-sellers.³

Tokre Kolis.

TOKRE KOLIS. See Dhor Kolis.

Konkanis.

KONKANIS are returned as numbering 4584 souls and as found only in Dáhánu. They speak a mixed dialect in which Maráthi is the stronger element. Their original seat seems to be in north Thána as they are found as immigrants in the south of Surat and in the west of Násik. In Thána they are found only in the north of Mokháda and the east of Dáhánu and Umbargaon, and they have a tradition that their forefathers were brought from Ratnágiri to garrison the hill fort of Gambhírgad. They are a dirty, intemperate people, following the hereditary calling of husbandry. They live in thatched huts with reed walls, and use earthen pots. They eat fish, goats, sheep, pigs, and small deer. The cost of a caste feast varies from £2 to £5 (Rs. 20-Rs. 50). On holidays most of them spend about 1s. (8 annas) on liquor. The men wear a loincloth, a coarse blanket over their shoulders, and on marriage and other great occasions, a turban. The women wear a robe round the waist and leave the upper part of the body bare. Among them marriage takes

¹ Trans. Bom. Geog. Soc. I. 194.

² Trans. Bom. Geog. Soc. I. 189. They now (1881) claim to be superior to the Mahádev Kolis, probably from their relationship to the Jawhár chief. When pressed on the point, they admit that they and the Mahádevs are of the same tribe. Mr. W. B. Mulock, C.S.

³ Trans. Bom. Geog. Soc. I. 195.

place at all ages. It is performed in the usual way, with turmeric rubbing, booth building, and marrying. At the marriage time the Bráhmaṇ repeats a verse, and the couple stand holding hands on either side of a piece of cloth. The couple change sides, the cloth is withdrawn by the Bráhmaṇ who claps his hands, and the marriage is over, the bridegroom taking the bride to his house. The Bráhmaṇ's fee is 8s. (Rs. 4), and the *pítíl* is presented with a waistcloth and turban, *shela pígoth*, worth from 1s. to 2s. (*annas* 8-Re. 1). On a death the body is always burnt except the body of a child in arms which is buried. On the third day after the death, the relations meet and drink liquor but no feast is given. For five days after death the relations are unclean and can touch no one. No Bráhmaṇ is required for the funeral. In the house of the deceased, a year after the death, a rupce (2s.) worth of silver is made into a god, placed on a shelf, and worshipped as the spirit, *vir*, of the dead. They worship Khandoba, Devi, the sun and moon, and Choda and Hirva. Their priests are Bráhmaṇs. They keep all the fasts and feasts observed by other Hindus. They have a headman, *pítíl*, who settles their disputes. They are a poor depressed class who do not teach their boys or take to new pursuits.

PHÁSE PÁRDHIS are returned as numbering 106 souls and as found in Karjat, Bhiwandi, and Kalyán. They are a low wandering tribe of hunters and snarers, very skilful in making horse-hair nooses in which they catch almost all birds and beasts from the quail to the *sámbar*. They are also robbers and have special skill in breaking into a house by digging under the wall.

RÁIKARIS, or grovesmen, are a small tribe found only in Bhiwandi. They belong to the Gal branch of the Bhois, who are so called because they fish with the hook, *gal*, and not with the net, *jálu*. The name Ráikari comes from *rúi* a grove which in inland Thána is used of mango or jack groves, and sometimes along the coast of palm gardens. The Gal Bhois, or Ráikaris, seem to be of the same origin, and to hold much the same social position as the Várlis to whom they have a much closer likeness than to the coarse and sturdy coast fishermen. Their customs seem to show that, like the Várlis, they are among the oldest inhabitants of the north Konkan. Their language is Maráthi and beyond special fishing phrases there is nothing remarkable in their dialect. They are clean in their persons and dwellings, and are said to be honest, sober, and well-behaved. Though a few are settled as field workers, most live by fishing and raising vegetables. From a terrace on a river bank the Ráikari raises a crop of red pepper, brinjals, *vel*, and *káli vángi*. The women water the vegetables, and the men occasionally fish with the rod and hook. Their houses are generally mere grass-thatched booths built on the river bank. The men wear only a loincloth and go bareheaded. The women, as a rule, wear no bodice, but cover the chest with the end of their robe. They call a Bráhmaṇ to name their children, but for no other purpose. They believe that a Bráhmaṇ-married couple never live long. Their marriage ceremony is performed by their

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own women. The day before the marriage two medinms, *bhagats*, are brought one to the bride's, the other to the bridegroom's house. The spirits of departed ancestors enter into their bodies, and foretell the happiness of the married pair and bless their union, while the bride's mother fasts, and the bride and bridegroom are rubbed with turmeric by two married women. On the marriage day the boy goes towards the girl's house on horseback, a cocoanut being broken on the road in front of him. The bride's relations come to meet his party, give them tobacco and water, and present the boy with one of the bride's marriage ornaments, *básings*, taking one of his in return. All then move to the booth, the girl is brought in, and the ceremony begins. The pair stand facing each other with the tips of the fingers of their joined hands touching, and the *davleri*, helped by two or three bridesmaids, *karavlis*, generally sisters of the boy and girl, chants such verses as the following: 'The *malya* fish, the skin of the shrimp, the lucky moment is come, be ready: unloose the plantain trees that are tied to the booth, the lucky moment is come, be ready.'¹

When the chanting ceases the bride and bridegroom change places, and one end of a thread is tied round each of their necks. The husband's end is then unfastened, and both ends are bound round the wife's neck. Then they sit on stools, and the *davleri*, lighting the sacred fire, feeds it with clarified butter and rice. The day after the marriage the husband pretends to go off in a rage, and the bride follows him, soothes him by the promise of a cow or some other gift, and when she has overcome his anger, he takes her on his hip and carries her back to the booth. Here they rub turmeric on one another's mouths and bite leaf cigarettes from between one another's teeth. This closes the ceremony. They wash and go to the husband's house, and take off the marriage ornaments, *básings*. The girl stays for five days and then returns to her parents, whence after another five days she is again fetched home for good by her brother-in-law.

Ráikaris either bury or burn their dead; it is hard to say which is the more usual. A man who dies of cholera, or who is drowned, or who dies suddenly without any apparent cause, is buried; while one who has died from a lingering disease is burnt. If the deceased is unmarried, turmeric is not sprinkled on the body. On the way to the burning ground the bier is set down, and the two front bearers change places with those behind, a copper coin and a stone *jivkhada* are placed over the deceased's chest, and then hid in the ground close by, and the party moves on. In the corpse's mouth is placed a rupee, and in his waistcloth five copper coins and some rice. While the pyre is burning, the chief mourner walks several times round it, sprinkling water from an earthen jar, and finally dashing the jar on the ground. Leaving the burning pyre the party go home, dine, and come back to sweep the ashes

¹ The Maráthi runs, '*Malya mása, kolmbi kosa, shiv lagn, sávdhán; mándváchya keli soda, shiv lagn, sávdhán.*'

and bones into the river. On the fourth day the chief mourner, with the bier-bearers, goes to the burning ground, lays milk, bread, and cow's urine on it, breaks a cocoanut over it, and cuts a hen's throat and lets both water and blood fall on the place where the pyre was. Two of the bearers sit with their arms crossed, and the other two ask them five times, 'Have you taken away the load, *Utárla bhár*,' and they four times answer, 'No'. The fifth time they say they have. Those who asked them then sit in the same way, and are asked the same question five times, and give the same answers. For the twelfth day ceremonies the following articles are wanted: Twelve earthen pots, nine dates, nine turmeric roots, nine copper coins, nine betelnuts, one handkerchief, one cocoanut, and a few grains of rice. The handkerchief is spread on the ground, and rice grains are sprinkled on it in the form of a man, and close beside the figure are laid the copper coins, and the stone and milk is poured on them until the deceased's spirit enters some one present and bids farewell to his relations. When he has again gone, a garland of *chápabel* leaf and *makmulli* is for a few hours left hanging from a beam. It is then broken, laid in a metal dining plate, and thrown into the river. The copper coins, the stone, and the figure, *báhávale*, of the deceased are tied in the handkerchief, taken to the river, and when all the relations have poured water on the handkerchief, it is carried into the river and buried in its bed. Every year in *Bhádrapad* (August-September) the *Ráikaris* lay cooked food on the roofs of their houses for the spirits of their relations to come and eat. Their household gods are *Vághmári*, *Cheda*, *Hirva*, *Gira*, and *Savári*, who are demons rather than gods. *Gira* and *Savári* are said to be husband and wife, and to live in, or rather rule over, the pools where the *Ráikari* fishes. When a *Ráikari* is drowned, the favour of the demon of the pool is sought by daubing some big rock close by with redlead. Though very poor and forced to borrow to pay for marriage ceremonies, they are probably never pressed for food.

RÁMOSIS are returned as numbering thirteen souls and as found only in *Sálsette*. Their name, according to their own account, comes from *Rámvanshi* 'of the lineage of *Rám*' and may perhaps be a corruption of *Rámvási* or 'dwellers in the wilderness'. They have a strong Dravidian element and have come into the *Marátha* country from the south-east. They are great devotees of *Khandoba* of *Jejuri* who, according to Dr. Wilson, was probably a king of *Devgiri*. *Rámosis* are mentioned in 1828 among the *Thána* hill tribes. They were probably some of the *Marátha* fort guards, who took to freebooting when the British discharged the fort garrisons.¹ Recent inquiries seem to show that there are no *Rámosis* left in *Sálsette*.

THÁKURS, or chiefs, returned as numbering nearly 55,000, are settled in large numbers to the east and south-east in *Sháhápur*, *Murbád*, and *Karjat*; they number about 5000 in the centre and south-west in *Váda*, *Bhiwudi*, *Kalyán*, and *Panvel*; and they

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¹ Mr. Simson, Collector, 10th September 1828, MS. Sel. 160, 659, 662, 663.

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occur in small numbers along the coast north of Bombay.¹ They are divided into Ka-Thákurs and Ma-Thákurs. The surnames of Ma-Thákurs are Vágh, Jámbhya, Pardhya, Ghugre, Vára, Kámli, Sid, Lachka, and Satak; those of the Ka-Thákurs have not been ascertained.² They are a small squat tribe, many of them especially the women disfigured by swollen bellies, most of them with hard irregular features in some degree redeemed by an honest kindly expression. In many places they can hardly be distinguished from Várlis. The men almost always shave the head except the top-knot which is carefully grown. Their home tongue is Maráthi spoken with a long drawl. Though respectful in their manners they almost always use the singular even in addressing a superior. They are truthful, honest, teachable, and harmless. They are hardworking, the women doing quite as much work as the men, and they are much more thrifty and more sober than either Várlis or Káthkaris. They neither borrow nor steal, almost never appear either in civil or in criminal courts, and are neat and cleanly in their ways. They are husbandmen, working in the fields during the hot, rainy, and early cold weather months. At other times they find stray jobs, gathering firewood for sale, and wild fruits and roots for their own eating. In the rainy season most of them till upland fields, *varkas*, raising crops of *náchni* and rice. They do not take the land on a regular lease, but occasionally sublet it from the Government tenants, to whom they pay a share of the produce. They keep cattle, and occasionally, but rarely if the land is level, plough. Most of their tillage is by the hand and hoe. They live in or near forests, but always choose a level spot for their hamlet. They hold aloof from other castes, and as much as possible live by themselves. They keep their houses thoroughly clean, and have all the ordinary brass and copper pots and pans. The well-to-do live in good houses with a separate cooking room and cattle shed. The poor Thákurs live in a square hut of wattle and daub, the walls four or five feet high and fourteen or sixteen feet long, and the roof of palm leaves. Near their houses, if there is an open space and water, they grow plantains and vegetables. They have always a few metal cooking pots and usually some nets *jále*, a bow *galoti*, arrows *lep*, and perhaps a musical instrument with one string, *koka*. Their food is such coarse grain as *vari* and *náchni*, wild vegetables, and roots. They eat about a pound of grain a day each. If they do not earn enough to support themselves, they do not take to evil courses but live on wild vegetables, roots, and herbs. They spend about 5s. (Rs. 2-8) a year on spices, salt, and dried fish. They are very particular about their drinking water, always choosing a spring or a

¹ The 1872 returns are, Sháhápúr 24,247, Murbád 10,046, Karjat 7819, Váda 3499, Kalyán 3494, Panvel 3243, and Bhiwandi 1726.

² The name Thákur seems to show that this tribe is partly of Rajput descent. Dr. Wilson (Aboriginal Tribes, 20) thought the Rajput element was due to fugitives from Gujarát during the reign of Mahmud Begada (1459-1511) the great spreader of Islám. But the name Thákkur which occurs in a copper-plate grant of the seventh century seems to show that the intermixture dates from much earlier times.

good well, and taking great pains to keep the water pure. Though much more sober than Várlis and Káthkaris, they drink freely on grand occasions such as marriages and caste meetings. The men wear a loincloth, and occasionally a waistcloth and a blanket, each worth about 2s. (Re. 1), and a piece of cloth worth about 9d. (6 as.), tied round the head. On his upper arm a Thákur often has one or more brass rings, and at his waist hangs a small leather bag, *tostán*, with two pouches containing betelnut and leaves, tobacco, a small hollow bamboo, called *sokta*, filled with cotton from the silk cotton tree, and a piece of flint *gár*, and steel *tikha*. The women wear a robe very tightly wound round the waist so as to leave almost the whole leg bare. The end of the robe is always tucked in at the waist and never drawn over the head. The only covering of the upper part of the body is a very scanty bodice and a heavy necklace of several rounds of white and blue glass beads. The robe and bodice together cost about 7s. (Rs. 3-8), and the ornaments in a well-to-do family about £4 (Rs. 40).¹ In poor families the ornaments are of brass not silver.

Among Thákurs the midwife, who is of their own caste, stays for five days after a birth. On the fifth day the women of the house bring the midwife some red and scented powder, and she covers her hand with the red stuff mixed in water, and slaps it against the wall leaving the mark of her palm and fingers. *Yekhand* orris-root is tied round the child's neck and the mother's purification is over. On any suitable day the child's father goes to a Bráhmaṇ, tells him the day and hour of the child's birth, and asks him for a name. The Bráhmaṇ gives two, and the father coming home consults the members of the family and chooses one of the two names. No name feast is held and no horoscope is drawn up. Nor is it necessary or even usual for the husband's people to give the girl a fresh name after marriage.

Negotiations for marriage are begun by the boy's father asking the girl's father for his daughter. If he agrees the boy's father calls a caste meeting, and in presence of the tribesmen goes through the ceremony of asking, *mágni*. After this, though the marriage may be delayed, it takes place sooner or later unless something special occurs. Girls are generally married between twelve and thirteen and boys between twenty and twenty-two. The wedding day is as a rule fixed by a Bráhmaṇ who is paid 10s. (Rs. 5) besides a present of uncooked food. A day before the marriage, when the bride and bridegroom, each in their own home, are rubbed with turmeric, a medium is called to each house, and when he becomes possessed, he is asked whether anything stands in the way of the bridegroom going to the bride's house. The medium names a spot where a cocoanut should be broken. While this is going on, women keep singing and pouring oil on the head of the bride

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¹ The details are : A silver necklace, *sari*, worth £1 (Rs. 10) ; a pair of silver bracelets, *patilyá*, £1 (Rs. 10) ; glass bangles, *bāṅḍya*, 6d. (as. 4) ; earrings, 6d. (as. 4) ; *mani*, 10s. (Rs. 5) ; a silver girdle, *kargota*, £1 10s. (Rs. 15) ; a leather pouch for tobacco, 6d. (as. 4) ; in all about £4 (Rs. 40).

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or of the bridegroom, and when the ceremony is over a party goes from each house and breaks a cocoanut at the spot named by their medium.

Among Ma-Thákurs the marriage ceremony is usually performed by a Bráhmaṇ, and if a Bráhmaṇ cannot be found, the Panvel Thákurs engage an Ágri. The Ka-Thákurs are said not to employ a Bráhmaṇ.¹ On the marriage day the bridegroom, wearing a red sheet and a white turban, starts for the bride's house, and when he reaches the boundary of her village he breaks a cocoanut. He then enters the marriage booth² and makes the bride a present of clothes, two red bodices, and two robes one red and the other green. The bride dresses in one of the bodices and the red robe, and leaves the rest with her parents in the house. Both the bride and bridegroom put on the marriage ornaments, *bísings*. Then, while the Bráhmaṇ priest stands on one side repeating marriage verses, they are set facing each other, a cloth is held between them, and the hanging ends of their flower garlands, or *mundávalis*, are tied over the top of the cloth. As soon as the Bráhmaṇ has finished chanting verses the cloth is drawn aside, and the bride and bridegroom change places and sit facing one another with their hands joined as if in prayer and the tips of their fingers touching. A brass pot full of water with a cocoanut on it is set between them, and into and round the pot the Bráhmaṇ throws grains of rice. The hems of their robes are tied, and they walk five times round the water pot. Then the bridegroom, sitting on a blanket, with much laughter and merriment takes a mango leaf and rolls it into a cigarette, and putting one end between his teeth the bride bites at the other end and generally carries off about half. This is repeated five times, and then the bridegroom puts turmeric five times into his wife's mouth, and she does the same to him. The girl is presented with a necklace, bracelets, and other silver and brass ornaments, and a cotton robe and bodice, at a cost of from £1 to £5 (Rs. 10-Rs. 50). The girl's relations and friends are feasted on *náchni* bread and split pulse washed down with liquor. The marriage coronet is then taken off, put into a water pot and covered over, and the boy raising the pot on his head, walks into the loft and leaves it there. Next day they go to the boy's house and after a few days to the girl's house, and then return home for good. Sometimes young women, who have not been asked in marriage, live with some man of the tribe. When this is known, a casto meeting is called and the couple are fined. The money is spent on liquor, and without any ceremony the couple are pronounced man and wife. A man may have more than one wife, and a woman may, if her husband agrees, leave him and marry another. Widows are allowed to marry.

¹ The Thákurs seem to have made more advance to Bráhmaṇism than any of the wilder tribes. In 1841, according to Dr. Wilson (Aboriginal Tribes, 21) they shunned the Bráhmaṇs and were shunned by the Bráhmaṇs.

² Thákurs do not allow any one to enter the marriage hall with his shoes on. If any one forgets to take off his shoes, he is fined and the amount is spent on drink.

Thákurs bury their dead. The corpse is washed, rubbed with turmeric, and covered with a new cloth. On the way to the grave the bearers stop, the body is lowered and a copper coin is laid under a stone. At the burying ground the face cloth is rent and some rice and a silver coin are dropped into the mouth. While the grave is being filled, the chief mourner breaks an earthen pot over the grave, which is then covered with branches of the thorny *karvand*. Next day some Thákurs go and take the copper coin from under the stone, and put it under another stone on which they generally pour some milk and lay some bread. Milk and bread are also left at the head and foot of the grave. On the twelfth day a Bráhmaṇ is called, and, on performing the *hom* sacrifice, is given a copper coin. The chief mourner lays down nine heaps of meat, and then gathering them into one, throws it into a pond or river. Then five children are feasted. On the first of *Ashvin* (September-October) food is laid on the roof for the souls of the dead, and crows are called to come and eat it.

At least one house in every village has some gods. The chief are Hirva, Cheda, Vághia, Bahiri, Bhaváni, Supli, Khanderao, Vetál, and the spirits of several mountains in Mokháda and Násik. They are represented by silver plates with pictures on them, each plate having its corresponding round wooden block, painted and daubed with redlead. These blocks are kept in a covered sloping tray, called a *sinhásan*, or throne. From a beam hangs the god Hirva, a bundle of peacock feathers daubed with redlead, who, on his great day at *Dasra* (September-October), is worshipped with bread, goats, and chickens. Outside the house, but close to the village, stands the village tiger god, *vághya*, whose great day is *Diváli*. The Thákurs have a strong belief in spirits, and are great worshippers of Hirva and are often possessed by Vághya.

Though many live in hamlets and work as labourers, some Thákur villages, such as Khatgaon in Sháhápur, are well built, and the people are as well clothed as in a Kunbi village. Some of these Thákur villages are very orderly and clean, the people showing much respect to the headman who belongs to their own caste. Their condition varies more than that of either the Várlis or the Káthkaris. Some are very poor, living from hand to mouth like the Dhor Káthkaris; others, like many Várlis, are fairly off, and though they do not own land, are regular tenants; others again are decidedly well-to-do with considerable holdings and a good stock of cattle. They are probably, on the whole, much less indebted than Várlis and still better off than Káthkaris. In Mr. Cumine's opinion, if all Thákurs had land and had a railway and a road near them, as the Khatgaon Thákurs have, they would rise to the same well-to-do and prosperous state.

VADARS are returned as numbering 341 souls and as found in Bhiwndi, Kalyán, Sálsette, and Karjat. They are divided into Gads and Mats, who eat together but do not intermarry. They speak Telegu among themselves and Maráthi with others. They are rude, ignorant, intemperate, superstitious, and of unsettled habits, gathering wherever they hear building is going on. The Gads are

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quarrymen who make grinding stones, and take their name from the low solid-wheeled stone carrying carts; and the Mats are earth-workers who take their name from *māti* earth. They dig ponds and wells, and trade and carry salt and grain. They live in rude huts made of mats and sticks, and eat almost anything, being especially fond of rats.

Vághris.

VÁGHRI are returned as numbering sixteen souls and as found in Panvel only. They are dark and small, with, in most cases, the peculiarities of the early tribes strongly marked. They speak Gujaráti. Their habits are rude, and while some make clay toys, most are hunters and game-snarers. They are in a wretched state, having barely anything to live on or clothe themselves with.

Vaitis.

VAITIS are returned as numbering 4596 souls and as found in North Bassein and South Máhim. They have a lower social position than Son Kolis, but apparently belong to the same tribe. They say that their founder was one Válhya Koli and their headman lives at Chaulin Kolába. They have no sub-divisions and no surnames. They are strong, dark, hardworking and hospitable. They speak incorrect Maráthi. They are cultivators, fishers, sailors and day-labourers, and a few deal in timber and hay. Their houses have stone, mud, or reed walls, and tiled or thatched roofs with a veranda in front and one or two rooms inside. Their household furniture consists of earthen and one or two copper vessels. Their staple food is coarse rice, *náchni*, fish, and flesh. Their feasts cost them about 4½d. (3 as.) a head. The men wear the loincloth and waistcloth, waistcoat, shoulder cloth, and a rod cap. Their women wear the Marátha robe and bodice, glass bangles on their arms, and red powder on their brows. Girls marry before they are sixteen. The boy's father goes to the girl's father and asks his daughter in marriage. If her father agrees, liquor is drunk and the match is settled. The marriage ceremony is the same as among Kunbis, and widow marriage is allowed. They burn the dead, except children of less than three years of age who are buried. On returning from the burning ground they go to their homes, bathe, and bringing their dinners to the mourners' house, eat with them. On the eleventh day rice balls are offered. They are Hindus and chiefly worship Rám and ~~the goddess~~ have no images in their houses, excepting a cocoanut, which they occasionally worship. Their priests are Bráhmans, whom they greatly respect. They observe the ordinary Hindu fasts and feasts. They have a headman who, along with the men of the caste, decides social disputes. There has been no recent decline in the authority of the caste.

Várlis.

VÁRLIS, probably originally Varális or uplanders,¹ and in old times of sufficient importance to give the name Varalát to the sixth of the seven Konkans,² are returned as numbering 70,015 souls. Their head-quarters are in the north-west in

¹ Dr. Wilson (Aboriginal Tribes, 11) would derive the word from Váral a tilled patch of land.

² Their names are, Keral, Tulav, Govaráshttra, Konkán (Proper), Kerahát, Varalát, and Barbar.

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Dáhánu, where they form more than half of the population. Lately a few have settled in Mokháda, Murbád, Kalyán, and Karjat.¹ There are three sections in the tribe, Murdes, Dávárs, and Nihiris. The first two who are found in the north, eat and drink together and intermarry, but they neither eat, drink, nor marry with the Nihiris who belong to South Máhim, Bassein, Jawháar, and Váda. The Dávárs fasten the body-cloth differently from the Murdes and Nihiris, and their women never wear the bodice. These tribes are divided into a number of clans, of which the more important are Bhávar, Sankar, Pileyána, Rávatia, Bantria, Bhángara, Meria, Vángad, Thákaria, Jádav, Karbat, Bhendár, and Kondária.² Darker and slimmer than Thákurs, they are generally fairer and better made than Káthkaris, and differ little from Kunbis in appearance and features. Few of those who live in Umbargaon, shave either the head or the face. The rest almost always shave the head except the top-knot. The speech of the Várlis differs little from that of the Kunbis. They always speak Maráthi, except those in the extreme north who speak Gujaráti. Besides the common tendency of the wilder tribes to clip their words, *kot jáś* for example standing for *kothe jáśos*, they use several non-Maráthi words such as *náugne* to see. They are very innocent and harmless, but immoderately fond of liquor. They commit crimes of violence only when they are drunk, and they join in thefts and gang robberies only when they are starving. Among themselves they are extremely fond of fun and very sociable. With strangers they are timid at first, but with Europeans whom they know, they are frank and very truthful. They are certainly cleaner than the Káthkaris, and probably just as clean as the Thákurs.³ Their unthrifty habits prevent them having any command of money, but as far as they are able they are extremely kind to one another. Várlis follow no regular craft or calling.⁴ None of them are in the army, in the police, or in any branch of Government service, except the forest department. Their love for the forests is so great that, though there may be plenty of waste land ten or twelve miles from a forest and though they may be very anxious to get land, they cannot be induced to go so far from their woods. The Várlis have their own land and have not pledged it, and of those who are on the Government's land, is much the same as the Kunbis' land, and who have pledged their land, and whose assessment is not paid by a money-lender, are employed during the rains in tillage, and during the fine

¹ The 1872 census returns are, Dáhánu 45,330, Máhim 6804, Bassein 6099, Sháhápur 4277, Váda 2142, Bhiwndi 815, and Sálsette 300. There are now no Várlis in Sálsette.

² Of men's names Dr. Wilson (J. R. A. S. VII. 18) gives Lášhis, Kákava, Shámji, Gopáji Badga, Hindis, Rupáji, Dival, Deváji, and Holis; and of women's names, Harkhu, Thakali, Sonái, Kaluva, and Rupai.

³ The Várlis seem to have improved since 1859, when Mr. Boswell the Assistant Collector wrote, 'Both in their houses and persons Várlis are noted for their dirty habits, even among a people not over-cleanly. Their clothes they never wash, and their persons seldom, once a week being considered a liberal allowance.'

⁴ 'The only manufacture in which they show any skill,' says Mr. Boswell, 'is in weaving wallets, *tasdás*, from the fibrous bark of the *Adulsa* tree.'

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whether, in gathering and selling grass and firewood to pay their assessment, themselves meanwhile living on wild roots and fruits. A large number hold no land and are the tenants of Bráhmans and other large landholders.¹ A third class are the servants, often the born servants, of some rich moneylender or Kunbi, to whom they have pledged their labour, or have been pledged by their fathers for twelve or fifteen years in consideration of having their marriage expenses paid. The daily life and occupation of the rest are the same as those of the Káthkars. They are passionately fond of sport and will take their guns into the forest and stay there for days together, shooting *sambhar*, *blunkri*, peacocks, and jungle and spur fowls over the forest pools and springs.

The condition of the Várlis varies considerably in different parts of the district. In Dahánu, except in villages near the railway where they seem fairly off, their condition is bad. The Basson Várlis have settled as husbandmen, live in fairly comfortable houses, and rear cattle and goats in considerable numbers.² They do not own much land, but cultivate on the contract system or as half-sharers, *ardhelis*,³ or make a living by bringing bundles of dead wood to market or to the various boat stations on the Tansa and Thána creeks, and by cutting grass for export to Bombay. They are much better off than the Dahánu and Máhim Várlis. In 1879 in Sátavli, a small Várlí hamlet of eighteen houses, seventeen guns were found, each of which when new must have cost from £1 10s to £2 (Rs 15 - Rs. 20). The Várlis of Vada and Bhivndi, though poorer than the Basson Várlis, are better off than those of Dahánu. Drink is their great bane, and by many of the poor is often preferred to food. If he has a palm tree or two, a Várlí is content to drink toddy morning and evening without trying to earn anything until forced by hunger.⁴ They live in small communities often under their own headmen and seem to avoid neighbours, except Kolis, Kathkars and Thákurs, with the last of whom they have some affinity.⁵ The houses of the well-to-do are much like Kunbis' houses, and though most live in very poor huts with walls of split or flattened bamboos, they almost always have at least two rooms. They seldom have metal cooking vessels, and only a few have cattle or goats. They eat rice and other grains, and all kinds

¹ Under the contract system a Várlí agrees to rent a piece of land from the owner and to pay a certain quantity of grain at harvest time. He has probably to borrow seed and grain to eat during the rains. He has also to hire plough bullocks paying for each bullock five *mans* of rice at harvest time (twelve *páyals* to each *man*); all borrowed grain he has to repay at harvest time with at least fifty per cent interest added, so that between maintenance, rent, and bullock hire, his share of the crop is small. In the dry season there is very little demand for labour in Dahánu, and the Várlis are hardpressed for a living. Mr G. L. Gibson, 728, 4th October 1877.

² Mr. G. L. Gibson, 728, 4th October 1877.

³ Under the 'ardhel' system a landholder allows a Várlí to till the land, the owner paying the Government assessment, contributing one-half the seed required and one bullock for the plough, and at harvest time, receiving as rent one-half the gross produce. Mr. G. L. Gibson, ditto para 15.

⁴ Mr. G. L. Gibson, 728, 4th October 1877, paras. 15-16.

⁵ Mr. Boswell, 26th March 1852, para. 5.

so far as to suggest that half the seats in the Cabinet should be vacated and placed at the disposal of Count Itagaki's followers. Marquis Yamagata objected to these proposals, and the suggested alliance seemed likely to fall through. Indeed, instead of alliance, war was openly declared. The Progressives were so bitterly hostile that help from them was out of the question. However, negotiations with the Liberals were resumed, partly owing to the wishes of three Cabinet Ministers of Satsuma extraction, Marquis Saigo, Count Matsukata, and Count Kabayama, who were strongly in favour of an understanding with the Liberals; and partly owing to the friendly offices of Marquis Ito, who is continually appearing as a *deus ex machina* in Japanese politics.

On the 27th of November the support of the Liberals was assured, an event which prompted the *Jiji* to express its joy that Marquis Yamagata had become a party man, leaving 'the mouldy, effete cause of the non-partisan Ministry.' The Government party consisted now of the National Unionists (in favour of clan government and loyal followers of Marquis Yamagata), the Liberals, and a few so-called Independents (who, of course, speedily formed themselves into a club), giving the Government a majority of about fifteen or twenty votes in the House. The precise terms of the alliance have not yet been divulged, but it is certain that the Yamagata Ministry pledged itself to continue the *post bellum* programme of national defence, and to carry the Land Tax Bill in a form to be approved by the Liberal party, sixty of whom began to have qualms about the increase, and showed signs of club-founding. These gentlemen were ultimately pacified. Administrative reform was likewise promised, but whether on the lines indicated by Mr. Hoshi, or in the sense understood by Marquis Yamagata, remains to be seen.¹ Other measures agreed upon were the amendment of the Election Law and, probably, the State purchase of railways, which was part of the Hoshi-Takushima programme. The great question of offices was shelved for the moment by these wholesale concessions to the Liberals, though it was rumoured that even the Satsuma and Choshu elements in the new party were jealously contending for posts.

The first session of Marquis Yamagata's second Ministry will always be remembered in Japan because the Land Tax Bill was successfully passed through both Houses. This at one stroke ended the deadlock between the Executive and the Legislature, and rendered the *post bellum* programme secure. Count Okuma and the Pro-

¹ Since this was written, reform has commenced with the issue of new Civil Service regulations. The conditions imposed would almost put an end to political jobbery in this department, and the Liberals, who hope soon to be in undisputed power, are downcast and damp at the prospective loss of salaries and patronage. Mr. Hoshi is represented as being much annoyed with Marquis Yamagata's Old World notions of political morality. It has been already mentioned that this gentleman has had recent opportunities of political study in the United States.

gressives vainly opposed the measure. They had formerly supported the idea of an increased Land Tax subject to conditions now fulfilled, but they since professed to condemn it because it appeared to them to be unpopular with certain sections of the agricultural classes. So, too, they had pledged themselves to carry out the *post bellum* programme; yet they now began to talk of retrenchment at the expense of the national defences, for the sake of catching a few votes in the provinces. These miserable tactics deservedly failed. The Land Tax Bill passed the Lower House by 159 votes to 55, the Progressives, when they saw they were beaten, walking out of the Chamber. The Election Law Bill was less fortunate. After being considerably modified in the Lower House, it was so mauled in the House of Peers that the Representatives refused altogether to accept it. Viscount Torio's forecast was already fulfilled. The session ended with a bitter feeling of antagonism between the two Houses, and with the prospect of a struggle in the near future, already certain to be fought out sooner or later, and as to the issue of which there can be little doubt. Suffice it to say that in other directions, in spite of new clubs springing up like mushrooms, the Yamagata-Itagaki coalition prospered exceedingly. It was thought a great achievement when the Matsukata Government, with the aid of the Progressives, carried 85 per cent. of its bills. But the Yamagata Government, assisted by the Liberals, passed 91 per cent., although it commanded only a very narrow majority. This clearly pointed to an increased sense of discipline, and was also largely due to the skilful tactics of the Liberal leader in the House, Mr. Hoshi. Count Itagaki confined his attention principally to platform oratory. As for the Progressive party, after their defeat on the Land Tax question, they seemed to go to pieces. Dr. Hayotama at a critical moment resigned his leadership in the House of Representatives, and was succeeded by Mr. Inukai, whose health was unequal to his abilities. But the most important episode of the session, from a parliamentary point of view, was a remarkable act of self-denial on the part of the Liberals. In March of this year they agreed not to demand office from Marquis Yamagata for any of their number, though they were to be free to accept such offices as he might of his own bounty from time to time be able to offer them. If this unprecedented pledge be loyally adhered to, it marks a very great stride towards effective party government in the future. 'The curse of place-hunting,' as a Japanese journal terms it, wrecked the Ito-Liberal alliance, the Matsukata-Progressive alliance, the Progressive-Liberal coalition, and at one time threatened to wreck the Yamagata-Liberal alliance also. Perhaps at last the great lesson has been learnt that without discipline constitutional government on English lines is certain to fail. The hope of the Liberals now lies, not in the immediate enjoyment of the sweets of office, but in winning over Marquis Ito to their party. If he were to show the way, it is

probable that many more of the leading clan statesmen would take sides, in which case, to adopt Mr. Bodley's phrase, political society would be divided vertically as in England, not horizontally as in France, and either party on obtaining a majority in the House would be able to find material in its own ranks for an efficient Cabinet. At present neither is in that happy position; even Mr. Hoshi is at one with Marquis Ito on this point. As for Marquis Ito, he has lately declared himself in favour of party government, but he has not yet thrown the handkerchief. He is never tired of impressing upon his hearers that Japan must proceed quickly but cautiously forward in the light of experience; that no party is at present strong enough to form a Ministry; that the cheese-paring policy of the Progressives is dangerous to the safety of the country; and that ability must be considered before party in appointments to parliamentary committees and all important posts. Addressing delegates from the leading towns of the empire in February last, he spoke with high admiration of the smooth manner in which parliamentary government is conducted in England. He would like, he said, to see the system now obtaining here introduced in Japan. To that end he urged the importance of strict discipline in party organisations, and he concluded by enforcing the maxim that leaders should really lead and followers really follow. In the light of such an utterance as this, and from such a man, it is difficult to doubt the ultimate triumph of party government after the English model in Japan, even though, as the *Kokumin* grimly points out, the party system is not altogether enjoying the best day of its life in England at the present moment.

We may conclude with a criticism and a prophecy, both from Japanese sources. Mr. Kataoka, who, with the exception of one short term, has been in the House of Representatives since its foundation, alluding to the question of leadership, says that in former years party leaders (of whom he himself was one) contented themselves with acting as wine-pullers, and constantly remained silent when important measures were being discussed. He notices that there is a change for the better in this respect, and mentions with approval the activity of Mr. Hoshi, Dr. Hayotama, Mr. Yeikichi Yoshimoto, and Mr. Ryukei Tsunematsu. He is struck, too, with the better understanding subsisting between the Government and ~~the~~ allied party. As for speeches, he says that whereas formerly members were too fond of showing off to please their constituents, they have now gone to the other extreme, considering it beneath their dignity to make speeches and waste of time to listen to them. This he views as an evil. With regard to committees, he finds that the members are so unwilling to sacrifice their own convenience that it is extremely difficult to get them together and make them work. Lastly, with regard to decorum, he expresses the following opinion: 'Of course,' he writes, 'with only ten years' experience at its

back, the Japanese Diet, especially the Lower House, cannot compare in point of decorum with the British Parliament. But at the same time,' proceeds Mr. Kataoka, 'nobody will charge us with partiality when we say that our legislative body need not be afraid of comparison with any of its compeers on the continent of Europe.'

The prophecy is by Mr. Yujiro Miyake, editor of the *Nippon*. He says: 'Political Japan is about to accomplish in a few decades what is taking Europe centuries to effect. England, having passed through the House of Lords period towards the end of the last century, is now in a transition stage from the House of Commons period to that of the Press. Japan, with a parliamentary experience of less than ten years, is already giving infallible signs of the same tendency.'

After tracing in detail the history of the change in England, he continues: 'Some people in Japan, as in England, may consider this transference of political power from the Diet to the Press prejudicial to the system of representative government. The idea is due to ignorance of the natural tendency of civilisation. The widening circles of the reading public and the increasing prosperity of the printing industry have rendered the idea of having recourse to a parliament as the only place for expressing public opinion sadly out of date. Further development of popular education and further increase of the influence of newspapers and magazines will constitute the Press the best counsellor, controller and companion of a Government.'

It will be gathered from this that the ancients of the earth are also in the morning of the times.

H. N. G. BUSHEY.

A SUPREME MOMENT¹

A PLAY IN ONE ACT

DRAMATIS PERSONÆ

NORMAN LAARD, *An English diplomat.*
 SIR CHARLES CAMPBELL, *His friend (young)*
 MADELEINE DEBRAY, *A celebrated French actress.*
 JOSEPHINE BOULET, *Her former friend.*
 CHRISTINE, *A French bonne.*

SCENE I.

MADELEINE DEBRAY'S *salon on the Boulevard Haussmann, Paris.*

SCENE II. *Three hours later.*

Same place.

SCENE I

A room in a flat on the Boulevard Haussmann, elegantly furnished, bric-à-brac, &c., lots of flowers, an open window on the right showing a balcony with sun-blinds stretched over it. Beyond are seen the tops of trees on the Boulevard and the windows of houses opposite. Plants in the balcony. Before the window, inside, there is stretched a white rug; on it are two low wicker chairs with silk cushions, &c.; on either side of the window between the chairs is a little table large enough to hold a coffee service and a bowl of roses. All manner of knick-knacks about the room. A door faces stage on the L., and when open shows the vestibule or hall leading to outer door at the end. Between the door and the window is a grand piano put sideways, so that when any one is seated at it the player faces the window and one side of the room, three-quarters face to audience. There is a door near footlights on the L. On the R., nearer the window and still nearer the footlights, and against the wall of the room a tall cabinet; on the top of the cabinet a little antique casket. The fireplace is on the L. of stage, and has flowers and photographs, &c., upon it. There must be a little writing-table included in the furniture of the room.

TIME.—5 P.M. on a June day.

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MADELEINE DEBRAY leans against the mantelpiece. She is tall and slim and distinguished-looking ; between 28 and 35 ; very simply dressed in a sort of tea-gown with sleeves that fall back. Her hair is done very simply. She appears to be in a state of depression and impatience, and she is obviously listening, waiting, and nervous. She clasps her hands now and then, or puts her head down in them as if she were pursuing a train of thought to which everything is an interruption.

JOSEPHINE BOULET is seated on a low couch near the cabinet, facing MADELEINE and the fireplace : she is about same age, quietly dressed in walking costume, and obviously belongs to the upper bourgeois class.

JOSEPHINE. I will be going, Madeleine (*half rises, then hesitates*). I will go in five minutes—give me five minutes more. I have looked forward to this day so much ; it is a long time since we met, and it is strange to see you rich and famous.

MADELEINE. What does it matter ?

JOSEPHINE. Matter ! Why, it is magnificent ! I do not wonder that you look different—that you are proud——

MADELEINE. Proud ! I have nothing to be proud of.

JOSEPHINE. Nothing ! My dear Madeleine ! Why, all Marseilles is proud of you.

MADELEINE (*restlessly*). I wish we were at Marseilles now, Josephine, and girls together again, walking up to early Mass at Notre Dame de la Garde. Sometimes I shut my eyes and fancy I am going up the winding path again, or stand by the sea to look back at the gilt statue of Our Lady that seems to watch over the whole city. We used to see it every day of our lives, every time we raised our eyes.

JOSEPHINE. Yes, every time ; and who would have dreamt of all this then ? Do you remember the day when you played your first part in M. Chaudet's new comedy at the Marseilles Theatre, and——

MADELEINE (*impatiently crossing the room*). Is it likely that I should forget ? I was seventeen then—one forgets nothing that one did at seventeen. What a long year it seemed—that first one at the Marseilles Theatre—a long good year ! It was through Monsieur Chaudet that I went to Avignon.

JOSEPHINE. You were there for two years ?

MADELEINE. Yes, two years. Two years at Avignon—(*to herself as if forgetting JOSEPHINE*) and it was there that the sun rose, that my heart stirred, and I began to live.

JOSEPHINE (*puzzled*). You mean it was there that you began to think you would be famous ?

MADELEINE. Famous ? Fame is no good to any woman in the world except as a means of bringing to her the man she loves, or of

making him rejoice because she of whom every one is talking lives only for him.

JOSEPHINE. But it isn't so with you, Madeleine?

MADELEINE. Nothing is so with me—nothing and everything.

JOSEPHINE. It is extraordinary! You have everything that heart could wish for, and yet——

MADELEINE (*coldly*). No! I have only everything that ambition desires (*stops breathlessly as the tingle of a bell is heard, and looks eagerly towards the door*).

Enter CHRISTINE, the conventional French bonne, in cap and apron, &c., with a letter on tray. MADELEINE takes a step forward, draws back disappointedly, takes the letter, and throws it carelessly on one side. Exit CHRISTINE.

MADELEINE (*recovering with an effort, and evidently trying to entertain her visitor*). But what can I do for you, my dear Josephine? It is unfortunate that I do not play till Thursday, but there are other theatres. You and Madame, your aunt, must go to everything——

JOSEPHINE. But we came to see you—Madeleine Debray, who was once known to us all at Marseilles, and is now the greatest actress in France.

MADELEINE (*wearily*). But the theatre will not open for three days——

Enter CHRISTINE with a magnificent basket of flowers.

CHRISTINE. Madame, Monsieur le Duc——

MADELEINE (*impatiently*). Take them away!

CHRISTINE. Will Madame have them placed on the balcony?

MADELEINE. No, no! Take them away. Let them be sent to the hospital, for the children.

CHRISTINE. Yes, Madame.

[*Exit CHRISTINE.*]

JOSEPHINE. Monsieur le Duc!—in Marseilles they say that you have hundreds of lovers.

MADELEINE (*turning quickly*). And every woman who has hundreds of lovers would gladly see them all dead at her feet for one single hour with some man who has never been her lover, or who has ceased to be one. (*Cynically*) I should have thought you might have known that, even at Marseilles.

JOSEPHINE. It is so with you, Madeleine?

MADELEINE. Nothing is so with me—nothing and everything; I have told you that already . . . Josephine, my friend, I am tired—you must go. To-morrow you shall come and see my dresses if you like, and my jewels——

JOSEPHINE. Yes, I will go (*rising*). I expected to find you so gay, so happy—but——

MADELEINE. You have come on a bad day, that is all . . . I have my moods, my changes, my parts to play in life as well as on the

stage . . . My part to-day is—waiting . . . I cannot give out to you, I am taking in so much myself. Go away now, Josephine, but come to-morrow, dear friend. At noon we will eat our *déjeuner*, and then we will drive in the Bois and talk of all that we remember, you and I—of Marseilles before I was famous and when we were both poor.

JOSEPHINE. And you must tell me about Avignon. I have not seen you since—it must be eight years.

MADELEINE. And I will tell you about Avignon. The whole world seemed to have found its way into a dream there—to give itself up to the joy of living—to fill every hour so full one could have died of happiness; but now—now it is all different. You had better go, Josephine; I must be alone—go, dear—

JOSEPHINE. You are so strange, Madeleine, I can't understand you; but perhaps you are studying the new part—

MADELEINE. Yes, yes, perhaps I am studying the new part. Here is your little cloak; let me put it on . . . To-morrow we will be gay. Adieu, my friend.

JOSEPHINE. Adieu, dear Madeleine.

[*They embrace. Exit JOSEPHINE.*]

MADELEINE (*with a sigh of relief as the door closes*). She is gone! . . . (*Stands still for a moment struggling to control herself, walks across the room, throws herself across a chair and leans her face against the back of it; gets up again and says passionately to herself*) If I could have seen him die it would have been better—sorrow only breaks one's heart—but scorn—the scorn I feel for him (*clasping her hands*), seems to burn my soul out . . . He has been so cruel, so insolent—and he is *afraid* to come—and yet I love him—that man! whom I now see clearly . . . though I shrink from him and long to tread him under my feet, I love him. Oh! Holy Mother, you know how I love him, and have loved him! that I would face all the world for him, in shame or pain, if he willed or conquer it for him, and bring it to his feet with triumph; but *he*, he would do nothing—nothing for me—for me who remember all—his vows, his entreaties—and he doesn't know what courage means—coward that he is—when I die I will leave him my little finger (*throws herself down again with a cry of pain*). I cannot bear it! Oh! dear God, I cannot bear it; be merciful and do not make me. (*The door opens; she stifles another cry and turns quickly.*)

Enter CHRISTINE.

MADELEINE (*impatiently*). What is it, Christine—is there anything?

CHRISTINE. Madame, I have a letter from my sister at Saint-Cloud. The little son is ill again: if Madame does not want me this evening, I might go and see him. There would be time after the dinner to go and return before ten o'clock.

MADELEINE (*who has listened like a woman in a dream*). Yes, yes, Christine, you can go—I shall not want any dinner; but you can put it ready—that will be enough.

CHRISTINE. Thank you, Madame.

[*As CHRISTINE is about to go, MADELEINE calls her back impatiently, and speaks as if she had remembered a necessary duty and is in haste to perform it.*

MADELEINE. Christine! You must take the little one something—there are raspberries and cakes; if you come to me before you go, I will give you a present for him.

CHRISTINE. Thank you, Madame. Madame is always so thoughtful, so good to all the world. (*She waits for an acknowledgment, but MADELEINE has turned away.*)

[*The ting of the bell is heard again, MADELEINE'S hands lock almost affrighted in each other; she crosses the stage and leans against the cabinet as if to steady herself.*

CHRISTINE (*with an air of certainty*). Voilà!—Monsieur. It is a long time since he has been to see Madame——

MADELEINE (*looking towards the door*). Go!

CHRISTINE. It is surely his ring; I always know the manner of it. (*Exit CHRISTINE. She returns in a moment and announces 'Monsieur Luard.'*)

Enter NORMAN LUARD.

[*Exit CHRISTINE, shutting the door.*

[*The man who has entered is tall and dark; about five-and-thirty; he has a cold and distinguished manner. He bows to MADELEINE as he enters, and they stand facing each other in silence for a moment after the door is shut, she with her head put back, still leaning against the cabinet, he half curiously.*

LUARD. Well? What is it, Madeleine?

MADELEINE (*with a long sigh and speaking breathlessly*). You have come!

LUARD. You insisted.

MADELEINE. Why didn't you write? I sent you so many letters; a man usually answers—

LUARD. I had nothing to say.

MADELEINE (*scornfully*). And silence is so valorous!

LUARD (*polite, yet evidently impatient*). Did you send for me to have a final quarrel? It was hardly worth while.

MADELEINE. Perhaps. But, as you say, it was hardly worth while. When do you go to England?

LUARD. To-night at nine, from the Gare St.-Lazare. I have

to see some one at the Rouen station, that is why I go by that route.

MADELEINE. And to Petersburg ?

LUARD. In a month's time.

[*A pause, and they each stand waiting.*

MADELEINE (*still breathlessly*). Did you mean all the things you said the other night ?

LUARD (*nods, then after a moment's hesitation*). It is time it ended—it is better. Consider, Madeleine, what could come of it, if we went on.

MADELEINE (*in a half-pathetic tone*). The future keeps its own counsel, and we—could wait for it. (*He makes no answer, and after a moment she asks in a different tone*) And the other things ?

LUARD. What other things ?

MADELEINE. The cruel, wicked one ! (*Goes forward as she speaks, breaks off abruptly, and looks up at him curiously.*) When I saw you first—that day at Avignon—eight years ago, I thought you looked wicked—that your mouth was straight and cruel. When you were speaking the other night, it all came back to me. Your face looked just as it did that first day of all when we walked up and down, and watched the peasants dance beside the river. Do you remember ?

LUARD (*as they cross each other*). Perfectly. It was a pity you did not betray your feelings at the time : you disguised them pretty well.

MADELEINE. It was not a feeling—it was an impression flashed upon me and forgotten till the other night. Then, as I looked at your face again—and when you said all those cruel words—I remembered. It was a revelation.

LUARD. And did you send for me to tell me this ? I am curious to know the reason of the interview.

MADELEINE. No, but you force it from me. You are so cold, so speechless ; you treat our eight years—eight whole years, Norman—as a page in a book that is read ; you want to turn to another—

LUARD. I do ; it may be pleasanter than this one.

MADELEINE (*clasping her hands in despair*). Oh, mon Dieu ! that I should have cared for you—that I should care still and not loathe you ! I could kill myself for the criminal deed of loving you !

LUARD (*watching her and speaking in a softened voice*). But why ? I have loved you, Madeleine !

MADELEINE (*in a low, passionate voice*). You ! What you call love is not fit to stamp under *my* feet ! Oh, go—go ! even the sight of you maddens me ! Go to the women you are fit for—the women who will make you one of many, as you perhaps have made me

(*raises her head and goes on mockingly*). Is there some one waiting for you in England? or in Petersburg perhaps? If there is, go to her—and say all the things you have said to me, a thousand, thousand times—there are no others left—and remember that my burning scorn is with you while you say them, and with her too, while she believes them.

[*He retreats a step, as if half afraid of what he is going to say next.*]

LEARD (*slowly*). I shall mean them.

MADELEINE. Mean them! Yes—yes mean them—if you can. Say them to some Englishwoman; no doubt they will satisfy her.

LEARD. I am going to marry one.

MADELEINE. (*A pause. Her face goes white, her hands tremble, but she tries to appear composed.*)

MADELEINE. Ah!—at last—you have found courage to tell the truth. (*Cynically*) It was very difficult, was it not? (*He is silent, and she goes forward a step.*) And—soon?—is it to be soon?

LEARD. Yes soon——

MADELEINE (*After a pause, and in a different voice*). That is why—that is the reason that you are going to England?

LEARD. Yes.

MADELEINE. Is it the one you told me of—your cousin the Lady Isabel? (*He nods, and there is a pause.*) I understand it all! You said she was beautiful—that she was fair and had grey-blue eyes. You think she will make a sensation at the Embassy. You were always ambitious, and you are living already through your triumphs at Petersburg.

LEARD. I have tasted success, and all things pall beside it . . . Now may I be permitted to depart?

[*She goes nearer and nearer till she is within a yard of him, and entreaty is in the movement of her hands.*]

MADELEINE. Norman . . . don't do it (*the words are forced from her as if she were on the rack*). She will not love you—as I have done.

LEARD. It is too late——

MADELEINE (*with a cry of pain that seems to smite him*). Ah, no—no! not too late——

LEARD. I wanted to marry you once, and you refused.

MADELEINE. I know. (*Sadly, with her head bent*) I wanted to be famous first. I thought perhaps some day you might be proud of me, and then—— But ambition has divided us. My fame would only be a hindrance to you, and yours refuses to give me shelter.

LEARD. It is better—wiser—to part.

MADELEINE. No—no—that cannot be! It cannot be better to let life go for a cold reflection of it.

LUARD (*half tenderly, half cynically*). Poetical as usual, Madeleine.

MADELEINE. No, not that. Do you think (*half turning to him*) that any woman will ever love you as I have done?

LUARD. No woman will ever love me half as well.

MADELEINE. Other women's love——

LUARD (*almost impatiently*). There will be no other women. You don't understand; I am going to marry——

MADELEINE. A lukewarm woman with grey eyes.

LUARD (*doggishly*). I love her——

MADELEINE. Go on loving her—try your best! You will find that I have for ever raked the fire out of ~~any~~ love there is in your heart to give.

LUARD. Madeleine, be sensible. Nothing could come of this—it is better to end it. I would have married you once; but you refused: now I am going to marry elsewhere. As you said just now, our ambition parts us: we have both the chance of a career; yours is made already; but we should only wreck each other. There are many things in the world besides love: you used to protest that an intellectual life was so much to you——

MADELEINE. It has been much.

LUARD (*cynically*). Dreams and ideals, and the rest of it.

MADELEINE. And from dreams one awakens, and ideals are so often just commonplaces wrapped round with a cloud.

LUARD (*with a sigh of relief*). Ah, you are getting better. This is like the old talk. Now let me go, dear. It is wiser to get it over.

MADELEINE. No, I cannot. (*Clinging to him*) I cannot let you go. Oh, my life, I cannot bear it! Is success everything? Is money so much, and fame that lasts an hour——

LUARD (*looking down on her*). I hope it will last longer. Money—success—fame—these are the things that men try for and value——

MADELEINE (*in a low voice*). When you are dying, it is my love you will remember—my kisses—not your fame—or the money at your bank.

LUARD. You have been eager enough to gain your own success——

MADELEINE. Only that it might strengthen your love for me—might make mine seem more precious to you. . . . When they have crowded to see me, and the place has rung with applause—you have been there and known (*for a moment there is a ghost of triumph in her voice*); even then it has seemed like a wild accompaniment to a little secret song in my heart that only you and I understood in all the world . . . when I heard their shouts, I only cared because I knew that you heard them too.

LUARD (*slowly*). I have been a great brute to you, but I know what is best for us both.

MADELEINE (*bending her head till she touches his shoulder with her forehead*). You said I should die here. If you had but kept that promise!

LUARD. One promises ~~as~~ much when one is in love.

MADELEINE. Now ~~another~~ woman will die there. I pray that heaven may shut its gates on her——

LUARD. You are going too far.

MADELEINE. No—forgive me—forgive me! Remember that we shall never meet again. (*A pause—then suddenly and half entreatingly*) . . . Norman! come to me this evening, before you go. Let us spend it together, this one more, this last——

LUARD. It is impossible!

MADELEINE. No, it is *not* impossible. . . . (*putting her head down again*). This my home, my dear home! (*Looks up and says desperately*) You must come—this last evening, this last time in the world!

LUARD. I cannot.

MADELEINE. Oh, but listen! I will not be scornful or cruel or anything, but just your Madeleine, who has grown famous for love of you—will any other woman do that for your sake, dear life? No—no, I think not. . . . We will have a cosy dinner together. I will wear my white dress, the one you liked—with the sleeves that fall back. I will do my hair up in a great loose knot—you said it suited me—and put red roses at my waist—do you remember the roses you brought me at Avignon? They shall be like those . . . and (*scoffingly*) we will talk of poetry and ideals and forget that it is the last time we may ever meet at all.

LUARD. It is impossible. I have to dine with one of the secretaries—it is official, there are last instructions to be given.

MADELEINE. At what time?

LUARD. At seven.

MADELEINE. Come to me after your dinner—you can easily excuse yourself. The train goes at nine. . . . It is not five minutes from here to St.-Lazare; it will all be so easy. . . . We will sit on those chairs in the twilight (*looking towards window*), as we have sat so often, and drink our coffee, and look at the flowers and the lights as they come in the windows opposite. (*He is going to speak, but she stops him and goes on quickly*) Yes—yes—and then you shall go—I could not bear to part now—and like this . . . you say I am poetic, let our parting be so—in the twilight with the scent of the flowers, and I in a white dress, just as in the old days. We will not say a single word to let ourselves know that it is the last time, and at ten minutes to nine—it will be plenty of time—you shall go. . . Oh, I swear to

you I will not say a single word that shall betray you are not coming to-morrow—and to-morrow——

LUARD (*relenting*). You will really let me go—you will be sensible and calm?

MADELEINE. I will really let you go—and be sensible and calm. I will be the wisest woman in France if you will humour me in this.

LUARD. Then it shall be so. (*Tenderly*) Look beautiful, and let us forget that this is the end.

MADELEINE (*looking up at him with a smile, but speaking passionately*). I will—I will!

[*Slowly unclasps her hands and draws back.*]

LUARD. Well?

MADELEINE. You will come? You will not fail me at the last?

LUARD (*who has become almost tender*). I will not fail you.

MADELEINE. Then now you shall go. Stay! I forgot. Christine is going to Saint-Cloud. I will give you a key, then you can let yourself in. I shall be waiting for you—if any one rings I shall know it is not you and will not go to the door. (*Goes to the little writing-table at the side, comes back with a key.*) This is it.

LUARD (*putting it in his pocket*). Adieu, then, till this evening.

[*Goes towards the door and opens it.*]

MADELEINE. Ah! stay one moment more. To-night it may be dark—it will be growing dark—it does at eight, remember. Let me look at your face for the last time. I shall never see it by the daylight more. (*Puts up her hands, holds his face in between them and scans it eagerly.*) Yes! it is cruel—perhaps, but I love it—oh, mon Dieu! how I love it! And your hands—(*lifts them and kisses them*)—dear hands! that I love! There! go—it was only just for one moment that I forgot—now I am calm again and I will be.

LUARD (*kisses her hand*). To-morrow you will be better.

[*He goes through the doorway, and stands looking after her as she half staggers towards the door on L., the one between the fireplace and stage.*]

MADELEINE. TO-MORROW!

[*Exit.*]

[*A pause. LUARD goes along the short vestibule, opens the outer door, and finds himself face to face with SIR CHARLES CAMPBELL.*]

LUARD (*astonished*). Campbell!

CAMPBELL (*evidently taken aback*). Yes; but this is a surprise. Do you know Madame Debray?

LUARD (*with a shrug*). Well enough to take leave—I am off to-night. (*Returns with Campbell to salon.*)

CAMPBELL. Of course—I had forgotten. Is she here?

LUARD. She has just gone—through that door. She is not well (*Hesitates.*) I will leave you. (*Turns to go.*)

CAMPBELL. Stay a moment. Perhaps she won't see me. I wonder where the bell is? (*Looks round.*)

LUARD (*going up to it quite naturally*). It is here. (*Rings.*)

CAMPBELL (*surprised*). Shouldn't have thought of looking for it there.

LUARD (*with a frown*). It's the most likely place.

Enter CHRISTINE.

LUARD. Sir Charles Campbell wishes to see Madame.

CHRISTINE (*doubtfully*). I did not know Monsieur was here. Madame is not well, and she does not usually see any one after five; but I will tell her. [*Exit CHRISTINE.*]

LUARD. What did you do after we parted on Wednesday?

CAMPBELL. Went to the last night of Sardou's play. Debray was superb. I don't believe a woman could get those tones into her voice unless she had suffered a good deal.

LUARD (*dryly*). She is a good actress. (*Looks at his watch, and says half aside*) I must be going. (*Turns towards the door.*)

CAMPBELL. Stop a bit, old man; we sha'n't meet again till you are married. You are a queer chap, you know; but you got me out of a scrape once, and I don't forget it.

LUARD. It was nothing. You had the impulse of youth and I the wisdom of experience. Luckily they met. (*Enter CHRISTINE, but they do not observe her for a moment.*) I should have liked a last talk with you, but there's no time. I must go straight to the Elysée from here, and on the way I want to think over the matter that takes me there.

CAMPBELL. I'll see you off to-night if you like——

LUARD. I shall not get to the station till the last moment.

CHRISTINE (*coming forward*). Madame has had so many visitors to-day, and she has to see one who is very important (*with a side look at LUARD*) this evening. She begs Monsieur to excuse her. She needed the air, and is gone out.

LUARD. She has gone out?

CHRISTINE. Yes, Monsieur.

CAMPBELL (*hesitating*). I will leave a card for her. (*Writes on one.*)

CHRISTINE. If Messieurs desire to talk, Madame is not here, perhaps they would like to stay for a little?

[*CAMPBELL puts the card on the mantelpiece.*]

LUARD. Good! We'll have five minutes.

CHRISTINE. If Messieurs desire anything, they will ring?

[*Exit CHRISTINE.*]

CAMPBELL (*looking round*). I'm awfully glad to have got in. She's the most wonderful woman on earth.

LUARD. Has she given you any encouragement?

CAMPBELL. Encouragement? She hardly knows that I am alive—it's a fact that I am anxious to prove to her.

LUARD. Then how did you get here?

CAMPBELL. She invited me; been introduced to her at half a dozen places, but she never recognised me again—evidently looked upon me as one of the Englishmen—she doesn't know which—who walk about Paris to represent the national type. At last I wrote to her.

LUARD. When was that?

CAMPBELL. On Wednesday.

LUARD. The night we dined together; why didn't you tell me then?

CAMPBELL. I couldn't; I was too anxious—and I was never talkative, you know. Besides, you are always so rough on women. . . . I think sometimes you must have been badly hit.

LUARD (*hesitating*). I have been. It ends in being badly bothered. There is no worry worse than a woman.

CAMPBELL. Well, you are going in for one on a long lease.

LUARD. A wife—that's different. The time comes when a man must marry. It's part of his business.

CAMPBELL. Not a great love-affair, then?

LUARD. Oh, I'm devoted to her! She is my cousin, and I've known her all my life.

CAMPBELL. Excellent reason for not being devoted, I should have thought. She is awfully pretty. You know we were staying in the same house at Easter.

LUARD (*slowly*). Yes, she is pretty. You must come and see us some day at Petersburg.

CAMPBELL. Should like to. Lucky beggar you were to get it, Luard; it's a sure stepping-stone.

LUARD. That's why I am taking it. What did you write to Debray about?

CAMPBELL. I told her that I had seen her in every part she plays—that I revered her with all my soul; that she filled me with aspirations; and that if I ever did any work that was worth doing, it would be the remembrance of her genius that had helped me.

LUARD. And she answered?

CAMPBELL. She said it gave her courage to go on; that sometimes immortality secretly took refuge in the thing one did, and that if she inspired any one to write a great poem or a great play, *she* would have achieved it though no one ever associated her name with it.

LUARD. What else?

CAMPBELL. She said I must come some day and tell her about

myself. Perhaps she did it out of kindness, for I had told her I was young; and—well, you know the things one says.

LUARD (*nods*). Yes, I know. Some day!—and you came on that invitation?

CAMPBELL. Yes. Look here, Luard, I'm a useless beggar, and have done nothing, except write some verses that nobody would read; I've not even cared much about anything till now. I felt—I—must come.

LUARD. Humph! It's a pity. To fall in love with a French woman is the devil, and if she comes from Marseilles it's worse than the devil. I believe the women there are fed on lighted torches.

CAMPBELL. Does she come from Marseilles?

LUARD. Yes.

CAMPBELL. It's too late—I love her.

LUARD. (*frowning*). You love her?

CAMPBELL. I believe I'd give her my soul if she liked—to use as a match to light one of the torches on which you insinuate she is fed.

LUARD. Probably you will—if you stay here. You had better come to England with me to-night.

CAMPBELL. What for?

LUARD. Because unless you have the nerve to pull yourself up, this business will ruin you—it'll bring you to a bad end, old chap.

CAMPBELL. What then? A bad end is only Fate's overcharge for the good time that led to it—it's something to have had that. But she's not likely to look at me, a commonplace beggar with nothing to recommend me except a decent income, which is probably a trifle to the one she makes. Why, she is almost an Empress in Paris; if she married me——

LUARD. Married you! Would you do that?

CAMPBELL. Rather! You don't understand her, Luard. She doesn't appeal to you. She is a genius, a woman who has put a mark on the world, who has done something towards setting it going in a right direction. When I heard her cry of anguish in the last act on Wednesday, I felt as if I would be crucified to save any human being from suffering the agony that might lead to such a cry as that outside the theatre; it was enough to regenerate the whole race. Only genius makes one feel that sort of thing.

LUARD. Cries of anguish are part of her business.

CAMPBELL. The other day, too, I heard of all sorts of rum things she does. Gives away her money, and does no end of good—all on the quiet. There was a poor little chap who had been burnt in a fire; she used to take him toys and things every day, and sit with him on her lap—he died there.

LUARD (*half savagely, half wearily*). Mere thirst for emotion. Women long for it and will have it, of one sort if they can't get

another. The mere sight of pain is attractive to some women. As for marrying you, she'll no more marry you than she'll fly. And it would be the death of her if she did.

CAMPBELL. It would be the life of me. Of course, I know it is impossible. But why shouldn't I try to gain her friendship?

LUARD. It always ends one way.

CAMPBELL. You are so rough on women.

LUARD. No. In the mass they are excellent, or to marry when marriage fits in with a sane scheme of life; but a man should look at life as a whole, knowing what he is aiming at and make for it as unflinchingly as a boatman setting out for the sunset steers for the west, avoiding all things that come in his way: if he doesn't, they will wreck him. I apologise for the simile; I have been with Debray, and she is poetic. Take my advice, and come to England with me to-night. Debray has no time for friendships, and she is not a woman who stoops to lovers: she is of the one big passion type—a much more dangerous variety—and has probably initiated it long before this.

CAMPBELL. I believe her to be the greatest woman on earth. You see, you have not fallen in love with her yourself, it's not your line.

LUARD. And so my advice is disinterested; I shall be at St.-Lazare at nine, and expect you——(*looks at his watch*) I can't give you another minute. (*They make a step towards the door.*)

CAMPBELL. If I thought——(*takes up his card from mantelpiece, and puts it down*)—Good heavens! (*Looking at a framed miniature*) Why, here is a portrait of you! (*Turns over, reads on back*) 'M. D., from N. L.,' and a date. Nearly eight years ago! Luard, it can only mean——

LUARD. It means nothing except——

CAMPBELL. Except what?

LUARD. That I have the wisdom of experience with which to meet your impulse, once again.

CAMPBELL (*distracted*). I will believe nothing against her; she is the purest woman on earth and the greatest.

LUARD. She is all you say; but she is a genius, and genius has its privileges.

CAMPBELL (*puts down the miniature, goes forward almost as if to strike Luard, but stops half maddened*). I am going. (*Turns headlong from the room.*) [*Exit CAMPBELL.*]

LUARD (*hesitating*). It may save him years of folly, and at the end a day like this. . . . I loved her once as he does now, poor chap. (*A pause.*) Perhaps I do still. (*Rings the bell.*) I should be wiser not to come to-night, but I don't think she can mean any mischief.

Enter CHRISTINE.

CHRISTINE. Monsieur is going? Madame tells me he starts for England to-night?

LUARD. Yes, to-night. (*Taking up his hat.*)

CHRISTINE. *Au revoir, Monsieur. Bon voyage.* (*Pockets a tip he gives her*) Oh, Monsieur is too good.

LUARD. Heaven forbid! Adieu, Christine.

[*Exit.*]

TABLEAU—CURTAINS *are drawn for a minute.*

SCENE II.

MADELEINE'S Room same as SCENE I. *On the little table between the chairs there is a coffee service. There are still more flowers about the room, and the piano is open. A low lamp with a silk shade is burning on the writing-table, but there should be enough daylight to manage the scene by. Here and there in the windows opposite can be seen a light, and now and then an additional one appears. MADELEINE stands by the window looking in at the room. She is in a soft, trailing white dress with hanging sleeves; at her waist there are red roses. She crosses the room, opens a little drawer in the writing-table, takes out a pistol, examines it, and, as if in blank despair, goes towards the cabinet with it.*

MADELEINE. There is no other way. (*Puts the little pistol into antique box on cabinet, and stands dazed and despairing.*) There is nothing else—nothing—nothing—unless—(*with a look of hope breaking on her face*)—unless—— But no—no—it is impossible! He will think of his career—— (*She rouses herself and seems to regain her composure, and stands with her back to the cabinet watching the door leading to vestibule. Looks round, goes up to some flowers, touches them, and draws back with a shudder.*) They seem to know, everything seems to know—to be listening and waiting. (*She starts and listens.*) He has come!

Enter LUARD.

[*She goes forward half eagerly, half hesitating, but with the air of a grave and gracious hostess.*]

LUARD. Madeleine?

MADELEINE. Yes—yes—I am here. I have been waiting. (*Her tone is sweet and pleasant.*)

LUARD (*surprised*). You look better.

MADELEINE (*half gaily*). Oh, a wide world better. The day has taken its cares away with it. You are very punctual—let us sit down. (*Motions him to a chair by the window, the one that faces the stage and is partly turned from the door. He takes a step towards it, but remains standing. She crosses him and says*) You have not shut the door. (*Shuts it with a little click, and at the same time turns the key and takes it out. He does not*

see this, though of course it should be obvious to the audience. Goes towards him.) We will make the most of the hour that is left us—the hour before you start on your journey. But why do you hesitate? Let us sit down. (*He sits down on the chair she has indicated. She takes the other facing him. Between them is the little table with the cups, &c., and a bowl of roses. She pours out some coffee.*) Shall I give you some, Monsieur? (*The last word with a half-sad, half-laughing formality.*)

LUARD (*who has evidently been surprised at her calmness, leans forward and looks at her curiously*). You are a strange woman.

MADELEINE. Why—because I call you Monsieur? But it is not yet time to say ‘Your Excellency;’ doubtless that will come presently.

LUARD. Perhaps.

[*She offers him a cup; he hesitates a moment, then takes it and puts it down untouched.*]

MADELEINE. Why do you put it down—are you afraid?

LUARD. I have had some.

MADELEINE (*with a mocking laugh*). It is not poisoned, I am not a Borgia. See! I will taste it for you. (*Takes his cup, looks at him and says, as she tastes it*) I drink to this, our last meeting.

LUARD. Perhaps it is not our last, after all; you may come to London or Petersburg, as other famous women do, and carry away eables and diamonds—

MADELEINE (*gaily but cynically*). Ah, but then you will be occupied with your cousin Milady Isabel—what will they call her afterwards? I do not know your English titles. Will it be Madame Luard? How strange it will seem!—her grey eyes will see all your triumphs—and I—not one! (*With a sudden shiver*) How I loathe grey eyes! They are so cold, so uncomprehending, so insensible; but it must be good to have them, to feel and know so little—not even to know when one’s lover has already lived his life, and brings but the grey ashes of passion—grey ashes to match the eyes. . . . No. Monsieur, you will not see me in Petersburg, neither shall I see you. . . . Tell me, are you glad to go (*half caressingly*)—are you so very glad?

LUARD. Yes, I am glad to go—there is so much to be done. That is what you cannot understand. I want to make a career—

MADELEINE. Ah, yes, a career—to gain money, to gain power—(*a little scornfully*).

LUARD. To gain power—I want that more than money—

MADELEINE. Or than love?

LUARD. Love is seldom more than an incident to a man; that has been said a thousand times—(*looks at her, evidently with admiration*)—though it has been more to me.

MADELEINE. More? Much more has it been? (*Holding out her hands and leaning forward.*) Tell me! Words are so much to a woman, as much as power to a man: you will not grudge me a few?

LUARD (*evidently becoming more and more fascinated, bending over her hands*). Love has been much more. I swear it!

MADELEINE (*rising*). But you have sworn so much—and so many things since—since that first day by the river.

LUARD (*getting up and facing her*). Since the day when you thought I looked cruel, Madeleine (*half tenderly*).

MADELEINE. And yet loved you. Do you not know that one strange thing in a woman is that she often loves a man for the qualities she hates, for the things that make her shudder and are her ruin? My sex is more intricate than yours, Monsieur; its natures are not all alike, as if they were the same human page torn from the same book printed in heaven—or in hell, as the case may be—and so that day by the river—(*Breaks off abruptly*) Do you remember the dancers—and the music? I can see them! I can hear them!

[*With a little wild laugh she throws herself on the seat at the piano, and, looking at him all the time with mocking laughter, begins to play Grieg's wedding music—breaks off, and begins something wild and barbaric, still watching him.*]

LUARD (*startled and carried away*). Madeleine, you are the most beautiful woman on earth!

MADELEINE (*rising, holding out her hands to him and looking radiant*). I am what you have made me!

LUARD (*passionately, taking her in his arms*). By heaven, I love you—I swear I love you!

MADELEINE. Yes, you love me, I know it—I know it! Say it again—my heart, my life! (*half swooning with joy*).

LUARD. I love you.

MADELEINE. Again—again.

LUARD. I love you (*but less passionately*).

MADELEINE (*desperately, as he draws back*). And the English-woman? Say she is nothing to you—nothing! You cannot tear me from your heart.

LUARD. I cannot—but it makes no difference.

MADELEINE. No difference? You will not go now without me—all things shall be swept before you, Norman. You were false to her a moment ago, you have been false to me—we are only women—but you will be true to yourself? You cannot go now—alone.

LUARD. I must.

MADELEINE. No—no—you cannot—it is impossible.

LUARD. Nonsense, Madeleine—I must—and it is time. (*Goes a step, towards the door.*)

